

1607

**A commenta-  
ry in Engliſhe upon  
Sapientia Salomonis Epistle  
to the Ephesians for the  
instruction of them that  
be instructed in tongues & a  
liberty out of the holy Scrip-  
tures and of the able ca-  
tholike Doctours of the  
Church / and of the  
best authors that  
have a daye  
in Bible**

Anno. D. 1607  
Per Leonardum Hallam  
of the University of Cambridge

**CVM PRIVILEGIO**

**AD IMPRIMENDUM SOLUM**

p. 162

J (W) 397

A preface of the Author to  
the reader.



**G**RACE MERCY  
and peace frome God the fa-  
ther and from our Lorde Je-  
sus Chryſt be vnto al them  
that loueth / fauoureth / and  
promoteth the truth of  
Goddes worde . Amen.

Many and dyuers causes moued me to  
wyte this Commentary in Englyſhe / O  
gentle reader for theyr ſakes whiche do  
nat vnderſtāde Latyn but onely rede En-  
glyſhe / to helpe the rude and ignoraunte  
people to more knowlege of God and of  
hys holy worde. Becauſe I perceyue ſewe  
or none to go aboute to open by commen-  
taries or expoſicions in Englyſhe to the  
vnlearned to declare the holy Scriptures  
nowe ſuffered to all people of this realme  
to rede & to ſtudy at their pleaſure to there  
edelyenge and comforte in god by the kyn-  
ges gracyous lycens / for the whiche this  
hys thanks is to be gyuen to God and  
laud & praiſe to y<sup>e</sup> higes hignenes y<sup>e</sup> ſo tē-  
reth the helth & ſaluacyon of hys ſubiectes  
that wyllenth they ſhal lacke nothyng that  
maye be to their comforte and ſoules helth  
and ſpecially that they ſhal nat lacke the



## A p[re]face to the reader.

Wo[r]de of God / wherby he is the foode of the  
soule. Math. 4. that saueth the soule. Ia-  
cobi. 1. the armour onely wherby the will  
and all hys temptacions is withstande / re-  
sisted & overcome. Ephesians 6. the  
meane wherby God doth saue them that  
believe. 1. Corin. 1. by the spirytle and the  
wyse. 1. that byngeth the spirytle of God  
and wyse cuerlastyng. Because I could  
perceyue fewe or none to go aboute to o-  
pen and declare thys wo[r]de of wyse to the  
Englyshe people vnlerned in tonges  
that it myght be wyse in dede / wherby  
nowe vnderlared to them but onely had  
in the bare Letter do appere to many  
rather deathe then wyse / rather to bypasse  
into errors and bypases / then into  
the truthe and veryte of Goddes wo[r]de /  
wherby nowe vnderlared byngeth not so  
much the wyse / rude / and igno-  
raunte people frome theyre ignorance /  
bypases / corrupte and backwarde iud-  
gements / false truttes / fygall belieues /  
vayne superstytyousnes and fained holpe-  
nes / in the wherby the people haue bene  
in byndnes longe tyme for lacke of know-  
ledge of holpe Scrypture. which the man  
of Rome kepte vnder the hatche & wolde  
not suffer to come to lyghte to deliuer the  
seruauntes

## A preface to the reader

seruaunt of God frome ignorance and  
blyndnes, but wolde haue kepte them al-  
waye in darkness, that his blured power  
shulde nat haue bene espyed / bys worldly  
gloire menysshed and his prosyte decayed  
Bycause I dyd se none go aboute to deli-  
uer the rude people frome theyr blyndnes  
ignorauce or errours by any expolycion  
in Englyshe vpon the Scriptures but ma-  
ny to study rather to contynue them still  
in errours and in blyne ignorance / ther-  
fore I as one of the leaste lerned of al, haue  
set forth an expolycion to this Epistle of  
Sapnt Paule to the Ephesians, as also  
this in the Epistle of Jude the Apostle of  
Christ y<sup>e</sup> the people y<sup>e</sup> can but onely rede  
Englyshe may y<sup>e</sup> better know part of the  
holsome doctryne of sapnt Paule may be  
deliuered from theyr ignorance and blyn-  
denes / corrupte and backwarde iudge-  
mentes / euill oppynions / rooted in theyr  
hartes / false trustes and vayne supersty-  
ousnes / whiche the holy Ghost here spea-  
kyng in Sapnt Paule reproveth and co-  
demneth / and teacheth necessary thynges  
for mannes saluacyon as you maye  
here se and rede in this expolycion whe-  
rein I haue as it hathe pleased God to  
gyue bys grace opened the holy Scriptures  
the wynges

## A p̄face to the reader

the wynges the true vse of them / and where  
fore they serue . And in this thyng to be  
done I haue vsed the helpe of songes as  
of the Greke / Hebrew and the Latyne  
songes / and the helpe of the olde Catho-  
lyke Doctours approued by the Church  
and also of the beste authors that in these  
dayes now we do wyte / and of them al ga-  
thered out that after my iudgement shuld  
declare the Scripture beste and moste for  
the glory of God and / and for the edyfy-  
enge of the Chyistians vblearned in son-  
ges / as maye be sene throughout all this  
Exposycyon .

The seconde cause that moued me to  
this was to dyscharge my conscience kno-  
wyng the gyftes of God gyuen to be dy-  
uerse / gyuen to every man nat to be ydle/  
but to exerceyse hym selfe in hys talentes  
gyuen / to the glory of God and to the pro-  
fite of other. In this my talente gyuen of  
God / althoughe I knowe it is the leaste  
of all it is my duetye nat to be ydle / but to  
exerceyse my talente in all maner of wayes  
to promote and set forth the Goddes worde  
to edifye other / to do this thing I thought  
no waye moze to Goddes glorye and to  
the edyfyenge of other / then to set forth  
an exposycyon of some parte of holy Scrip-  
ture

## A p̄face to the reader,

pture to bringe men vnlarned to the la-  
ue and desyre of holye Scripture whiche  
is the true worde of the spiryte of God  
to the whiche thynges the vnlarned shall  
be brought to when they shall se and cle-  
erly perceyue so muche hollesome doctryne/  
so many godly vertues shewed in one lytle  
Epyllle of Saynt Paul: what godly les-  
sons and Sperrytuall teachynges shalbe  
they haue in the hole Byble / yf it were in  
lyke maner declared vnto them: lyth there  
is so muche heauenly teachynges in one  
lytle Epyllle of Saynt Paul.

2 The thyde cause was to exhorthe o-  
ther that be muche better leamed than I  
that can do muche better to set forth the so-  
me parte of the holy Scripture in Engly-  
she or in Latyne to shewe the goodnes of  
God to vs Englyshemen / to shewe that  
God is the God of Englande as well as  
of fraunce / Italye / Germanye / or other  
countres. And that he hath shewed his  
truth as well in Englande as in these  
countreys. For God is nat the acceptor  
of personnes or of countreis. In Englande  
be men of no lesse wytte / wysedome / lea-  
nynges / eloquence / then be in fraunce / I-  
talye / Germanye / or other countreis. yf I  
wyl not speake of more wysedome and  
learnynge.

## A preface to the reader

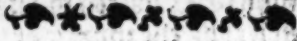
learnynge/leaste I shoulde be counted per  
eall to my countrie. Ye I doubt nat but  
Englyshe men shulde gyue as greate lyght  
to the worde of God as euer dyd these  
countries / yf they wolde applye theyr su  
hys wyttes and myndes to wytte vpon  
the holy Scripture and in wyttynge de  
clare it. whiche thyng many learned men  
wolde do / yf hys rulers whome God hath  
set in authoryte to be defenders and pro  
moters of hys worde / wolde excyte and  
prouoke learned men ther vnto. And wher  
a Commentary of the holy scripture were  
wyrtten approued of learned men worthy  
pynntynge / it myghte be pynnted and set  
fourth with pynplege. So God shulde be  
more glorified / his worde better known  
And beleued greate gloire and commenda  
tion come to Englande / whiche shulde gy  
ue great lyght in the true vnderstanding  
of the scriptures to all the worlde.

These and many other causes moued  
me to wyte this playne Expoly  
cyon in this Epistle of Saynte Paule  
to the Ephesians. wherfore gentle reader  
I praye the accepte in good worthe this  
my rude dyligence and laboures / whiche  
was so set fourth openly before euery man  
nes eyes the mynde of the Apostle Saynte

\*.iii. l.

Paule

## A prefare to the reder,

Paule in this Epystel / to shewe what thinge he wolde haue vs to knowe and to do / and what thinge not to do / and howe he seeketh alwaye Goddes glorie and the saluacion of other to teache vs to do suche lyke. yf thys Epystel be declared accordyng to the mynde of Sayncte Paule geue all thankes and prayse to God onely of whome it cometh / and none to the wyter whose mynde is to teache or defende no errour nor heresy / but to teache the trueth of Goddes worde simply and playnely / more regardyng the truerthe / then the eloquente of wordes / and by the truerthe of the Gospell to profite every man yf he can / yf thys Exposicion do agree with the holye Scriptures / as I truste it dothe / take it / yf it do nat / refuse it / I wolde not haue my wryttinges or sayenges no farther to be taken then they do agree with the holy Scriptures of God and by the maye be proued / and by the holy Scriptures only to be iudged I am a mā & may erre as wel as other hath done / but I wyl nat be obstynate / if I shall be gently admonished and instructed better by holy Scriptures of god to whome be al honour & glory / worlde without ende. Amen. 

**Thete endeth the p[re]face  
of the autho[or].**

**THE ARGUMENT OF  
the Epystle of Sayncte PAVLE to  
the Ephesyans.**

**I**N THYSE PY-  
sle the Apostle Sancte  
Paule sheweth the aboun-  
daunt goodnes of God the  
Father to all men / howe he  
hath created and made all  
men and all thyng necessarye for them /  
chosen and elected them to eternall lyfe  
and glo[ri]e / and to be heyres of the celesty-  
all kyngedome / onely of hys mere mercy  
and grace / and nat of the wo[or]kes merites  
o[er] descryp[ti]nges of any ma[n] o[er] of any saynte  
in Heauen / o[er] in earth / but by Iesus  
Chryste onely / by whome he hath resto-  
red man agayne to lyfe / whiche by the  
synne of Adam losse the fauour of almygh-  
tye God lyfe & the celestyal kyngedome to  
the whiche he was created and made / but  
by Chryste was restored agayne to the  
fauoure of God / to lyfe and to heauen all  
men bothe Jewes / and Gentyles theyre  
\* b. synnes



## The argument

synne clerely for gyuen for Chyſte ſake  
alone and be made here beloved and holpe  
in the ſyght of the father and ryght her-  
res of the Heavenly inheritance through  
ſaythe in Chyſte Jeſus whiche ſaythe  
is receyued by the worde of God preached  
vnto them.

**S** : Secondely the Apoſtle teacheth  
what all men be of them ſeales of theyre  
owne nature / myghtes and powers / ſa-  
rely no thynge els but the chyldren of the  
Ire / wraith and indignacion of God  
chyldren of darkenes / of ſynne / death and  
of hel. And what they are made by Chyſt  
agayne / that is that they be made here  
beloued to god / chyldren of loue / of lyfe / of  
juſtyce and of eternall ſaluacion / and that  
only by the mercy and grace of god and  
not of the merites of man / but by the me-  
rites of Chyſt alone.

**A** Chyſtly here is ſhewed howe both the  
Iewes and the Gentyles be made at one  
with God the father and amonges them  
ſelues by Chyſt that ſuffred death to ma-  
ke them at one. Alſo what is there offyce  
nowe juſtified throughe grace by ſayth in  
Chyſt Jeſus / that is to forſake theyr olde  
lyfe / and to walke in a newe lyfe not to be

idly



## The argument.

to be but to do good / to do good worke / nat  
suche as mā thynketh good / but suche as  
God hath appoynted to be done in holys  
scripture that men shulde walke in / and to  
go from one good worke / to another / to fle  
al maner of vice & synne / if nat for the loue  
of God / yet for feare of the plage of God.

**F**ourthly here is declared the offices &  
duties of dyuers states of mē / as of these  
that be marryed / of Chyldren to theyr pa  
rentes of seruauntes to theyr Masters /  
of euery ones duetye to another in theyr  
states of leuyng / as you may reade in the  
v. and .vi. chapters of this Epistle / where  
it is shewed playnely the offyce of the wyfe  
to the husbände / and of the husbände to  
the wyfe / let the wyfe loke on her duetye  
to her husbände / learne it / knowe and do  
it. Also let the man loke on hys duetye and  
howe he shulde order hym selfe towarde  
hys wyfe / and howe he shulde entreate her  
that both of them konwinge theyr duetye  
accordynge to Goddes lawes / maye more  
wyllyngely and gladly do that thyng  
that God requyret of them / and they so  
please God better and lyue more peace /  
vnite / concorde and quietnes.

Also the chydren may here learne theyr  
duetye and wherfore that it becommeth  
them

## The argument.

them to be obedyent to theyr parentes / be-  
cause it is Goddes commaundement and  
the wyll of God that Chyldren shulde o-  
bey theyr parentes . And also what is the  
dewtye of seruantes to theyr Maysters /  
and of masters to theyr seruantes / euery  
one loke on hys dewtye / and do it gladly  
and wyllyngely / for in so doyng they do  
serue God.

fyually here is shewede the armour of  
chrysten men to fyght agaynst the  
deuyll and tentyacions / Laste of  
all the Apostle desyret hese E-  
phesians to praye for hym co-  
mendynge to them Ep-  
hiciun by whom he  
sente this Epy-  
stle to these E-  
phesians.



# The fyrste chapiter of the Epistle to the Ephesians

**P**AULE an Apostle of  
IESUS CHRIST  
by the wyll of God to  
the sayntes whiche are  
at Ephesus, & to them  
that beleue on Iesus Chryst.

Grace be with you and peace from  
god our father and from the lord  
Iesus Chryst.

**S**aynte Paule out of prison wrote this  
Epistle to these Ephesians/whom he  
fyrste saluteth with a chrystiane salu-  
taryon/and after the salutacyō he sheweth  
the causes wherfore he wrote this Epistle  
Saynte Paule in hys Epytles useth one  
chrystiane salutaryon of the whiche we  
chryistians may learne howe we shulde one  
salute and grete another/And what thyng  
ges we oughte one to desyre and wyshe to  
another. In this salutacion is wyrtten the  
name of hym that wyrteth the Epytel / &  
the name of them to whom it was wyrt.  
In the begynnyng saynte Paule setteth  
hys owne name that they myght knowe  
thys Epytelle to be wyrtten of Paule / that  
A. 1. thes

**The first chapter.**

thys Epistle myght be better loved and  
more esteemed amonges the Epheſians  
whē they ſhulde knowe the apoſtle Paule  
to haue wyten thys Epistle to the. whom  
they knowe ſurely wolde wyte no thyng  
to them but that ſhulde be bothe for theyr  
comfort and proſpēte of theyr ſoules / & alſo  
to the glory of god. what man was ſaynt  
Paule before he was conuerted and tur-  
ned to the faythe of Chriſt Jeſu / it is wry-  
ten in the Actes of the apoſtles. 9. 22. and  
Philip. 3. where it is euident that he was  
a perſecuter of Chriſtes church / but of a  
perſecutour god made hym to be a deſender  
and a ſure pyller of Chriſts goſpel. which  
thyng god wrought nat for the merites  
of Paule / but of hys mere mercy and good-  
nes / that we ſhulde diſpayre of no man / as  
longe as he lyueth / but god may call hym  
agayne to hys grace and fauour and of an  
euill man may make hym a good man / as  
he made Paule of a perſecutour of Chriſts  
church a faythfull preacher and a deſen-  
der of the goſpell of Chriſte that we ſhulde  
gloryfy god. whiche maketh good men of  
the euill / and faythful preachers of Chriſts  
goſpel of perſecutors. Example in Paule.  
But ſynners wyl be made good men of  
euill men, they muſte folowe Paule / they  
may

The fyrste chapiter.

Maye nat tary nor cōtinue in this nough-  
ty lyfe / but leue it, be sorie for it / desyre met-  
ty and pardon of god / folowe god when he  
calleth to amendemente of lyfe to truste in  
the mercy of god / that god wyl be mercy-  
full to all penitent synners that wyl trust  
in hys mercy, that do belue saythfully that  
Christe came to saue synners / of the which  
I am one. And to be redy to do the wyl of  
god / what his pleasure is / without al feare  
of losse of goode / of the worlde / of honours  
or dignities / or of this present lyfe / after  
the Example of Paule. actes .9. And so to  
walke all our lyfe tyme to goddes pleasure  
in oure callinge. .1. An apostle of Iesus  
Christe. Paule was an apostle nat of  
men : but of Christe Iesus / he was sente  
nat to be a man pleasure, but to please god /  
of whome he was set nat to please me / but  
god / to preache the wyl and pleasure of  
god and nat of man / excepte the wyl of  
man be accordyng to the wyl of god. And  
as he was sent of god to preache hys wyl  
and pleasure, and nat the pleasure of man /  
nor to synge to men placebo and cōmen-  
dacyon, so he dyd / he preached goddes wyl  
boldly withoute al feare with muche ha-  
tred and enuy of men of this worlde and  
with muche persecucion and afflyction / as

### The fyfthe chapter.

It appereth throughtout the actes of the apostles. Thydely in that Paule was an apostle. Apostelus is a Greke worde & betokeneth one that is sent furth of another to do a message. So Paule byd not sende hym selfe to preache the gospell of Christ but he was sent of god & apoynted to that offyce by Ananias / as is wyten in the actes. 9. so it becometh other to be called of god and by man that halbe preachers. There is iiii. maners of apostels as saynt Hierome sheweth Gala. 1. Fyfte be they whiche be sende of god only / as the prophets were. Secondly be they whiche be called of god & sende also by man. As Paule / Titus / & Timotheus was. Thydly be they whiche be nat called of God but sende by man by fauour / loue / money / seruyce / flattery and suche lyke. Fourthly by they whiche be nother called of god noz of mā / but they thruste them selues in that comon offyce sekynge theyr owne auantage / lucre / profyte / glozy / ease / reste / and suche lyke. In this place saynte Paule reproveth all them that wyl take on hande this comon offyce as to be the minister of god / and to be his legate / whiche be nat called of god to that offyce whiche seke rather the glozy of men and theyr owne lucre the the glozy of god

## The firste chapter.

of god or the pryfite of theyr neyghboure.  
what maner of men they shulde be / and  
what qualites they shulde haue that shulde  
be by shoppes. Saynte Danle declareth .2.  
Tim. 3. ad. Titu. 1. men wel lerned in the  
scryptures of god / able for to teache hol-  
some doctryne / and by the same to ouer-  
come all them that wyll speake agaynste  
the truthe. Titu. 1. men that be sober / sad / &  
discrete that seke onely the glozy of god / &  
the saluacyon of other. Therefore it beco-  
meth every man to tary bys vocacyon be  
he neuer so well learned / leasse he for bys  
dasynges renne into dampnacyon / takyng  
vpon him and vsurpyng a comon power  
before he be called to it by the superior po-  
wer to whome the vocacyon (as touchyng  
the outwarde vocacyon) belongeth. And if  
it be so that the hye powers i this behalfe  
be neglegente to seke for true ministers of  
goddess woꝛde / & wolde nat haue saythful  
pꝛeachers of the gospell / or care nat for the  
or care nat whether the people be fed with  
godes woꝛd or no. whiche thing pꝛincipal-  
ly they shulde loke for / & prouyde that the  
people be fed with the woꝛde of yse. That  
then he that is called of god / beyng well  
lerned in the holy scryptures / intendyng  
no thyng els but goddess glozy & the peo-  
ples



### The fyrste chapter.

ples salutation may & ought to offer hym  
selfe to the hye powers and desyre theyr au-  
thorite and licence to preache the gospel  
as saynt Paule sayeth. 1. Timo. 3. He that  
desyret hye office of a bishop he desireth an  
honest labour. If the superiour powers wyl  
nat gyue hym licence in whome they find  
no faule / then may he whiche is called of  
god / walke in hys callinge / & do the office  
that he is called to of god / for mā is more  
bōnde to obey god than man. Act. 4. where-  
fore I wolde no man of his priuate autho-  
rite shulde take vpon hym this hye office  
of god / as to preache hys worde openly be-  
fore he be called of god and by man / or at  
the leaste of god / and attempted by lawfull  
meanes the vocatiō of man / shewing him  
selfe alway obedynt to the lausfull cyuill  
ordinaunces. 4. The apostle of Iesus  
Christ / Paule was the apostle nat of man  
but of Iesus christe, to preache Christes  
wyl and pleasure / and nat to please hym  
selfe or to be a man pleaser / nor to preache  
mannes phantasies and dreames / mānes  
inuencyon or mannes doctrines. And here  
in these wordes he reproveth the all pseudo  
apostles whiche study more to please men  
then god / whiche preache nat Goddes  
worde purely and sincerely / but myrring it  
with



### The firste chepater.

With mannes fantasies and dremes schynge  
lure/honour/a prosyte of men/al such S.  
Paule in these wordes reproveth and wyl  
leth them onely to be the messengers of  
Christ Iesus and to seke bys wyl & plea-  
sure ouerly. . 5. . By the wyl of god/here  
he sheweth howe he was made the apostle  
of Christ/ not by his wyl nor yet by the  
wyl of men/or for fauour of any man/ but  
by the wyl of god onely. Of these wordes  
two thynges we maye learne. xyste that  
synners do repente and leaue theyr synful  
lyfe/nat of them selfe by theyr free wyl/  
but by the grace and wyl of god/crample  
here in Paule/that synners shulde gyue al  
laude and prayse to God onely/for the re-  
bouruyge frome synne / to vertue and no-  
thyng to them selues. The seconde that  
we shuld knowe trewe and fapthfull prea-  
chers/as Paule was to come to vs onely  
by the wyl of God/and nat of man/or by  
the prouisyon of man/al thoughc mannes  
dylgence as muche as maye be in this be-  
halfe is to be requyred / whiche thyng yf  
some men wolde consyder /and with them  
selfe deapely waye the mater / that trewe  
preachers come by the wyl of God /and  
nat of man /and whan it pleaseth god/and  
nat whan man wylleth / they wolde nat  
A.4. inuynable

**The Epistle chapter.**

merneyle why God sendes now in oure  
tyme moze trewe preachers of the gospel  
than in our fathers tyme / to whome the  
truthe was nat so puerly & syncretly shew-  
ed as nowe to vs in our dayes by the good-  
nes of god of whome it cometh and nat  
of our merites or deseruynges / or at the  
wyll of man / to god we shulde gyue thank-  
es for hys truthe shewed to vs moze plain-  
ly then it was to our fathers / & to except it  
with all gladnes / & to folowe the true doc-  
tryne of Christ / & expresse it in our liuyng  
nothyng meruayllinge that goddes wyll  
shewed. Fourthly To Sayntes at Ephe-  
sus that beleue in Christe Iesus. These  
wordes sheweth to whome this Epistle  
was wyten to the sayntes that were at  
Ephesus / and to the saythfull in Christe  
the wordes that folowe expounde theym  
that go before / that is to saye / sayntes be  
the saythfull in Christe that lyue at Ephe-  
sus / so the scriptures oftymes expounde  
them selfe / of this place we maye learne  
that sayntes in the scripture be nat alway  
taken for sayntes departyd that be deade /  
for saynt Paule wrote nat this Epistle to  
dead men but to men that be liuyng whome  
he calleth sayntes / whiche were saythfull  
men belenyng in Christe Iesus / to whom  
be de

The fyfte chapter.

he dedicated this Epistle of the which we  
may learne sayntes in y<sup>e</sup> scripture oftymes  
to be taken for the saythfull liuing Chriſti  
anes/as here in this place. Also me thinke  
this place maketh agaynst them/ & wolde  
nat haue the scripture to be giuen to y<sup>e</sup> lay  
people in thep; comen tonge/for S. Paule  
wrote this Epistle to the saythfull chriſty  
ans at Epheſus/as well to y<sup>e</sup> lay people as  
to the p;eſtes and biſhops/& wold this E  
pistle to be red equally to them all /that e  
uery one might haue profit of it red/heard  
or ſhewed /y<sup>t</sup> it ſhulde be red onely in latyn  
to them/what proſp;te ſhulde the ſymple  
igno;ant people haue had by it that doth  
nat vnderſtande laten/saynt Paule wolde  
it ſhulde be red & ſhewed to all in that lan  
gage/that euery one myght knowe what  
he wrote to them/and haue proſp;te by hys  
wyſp;nge/and God the more gloriſyed.

7. Grace be with/you and peace from god  
our father/& from the lorde Jeſus Chriſte  
Nowe he ſheweth what thynges he deſp;  
reth and wyſſeth to theſe Epheſians/he  
deſp;reth and wyſſeth them nat honours/  
not hye dygnities in thys worlde / nor yet  
pleſures /or wordely riches/no benefice/no  
biſhop;pe / impp;re / no kyngedome/  
no coſenſible goodes/as carnal men doth

The fyrst chapter.

wyshe to theyr chyldren & frendes / but he  
wyshe the grace of god & peace of conser-  
uence with god / which peas only haue they  
that be iustified by fayth. Ro. v. And this  
grace / sauoure / and peace with god / it com-  
meth nat of our selues of our myghtes pow-  
ers / or of free wyll / but it is of god the fa-  
ther and of our lord Iesus Chyrste. This  
place cheketh all them that desyreth euill  
to other / as the pestilence fallonge syche-  
nesse / frenche pockes / valsepe / phiansepe /  
soden deathe / or any suche lyke misfortune  
it cheketh also all them that wyshe to  
them selues / theyr chyldren / or theyr fren-  
des worldly thynges rather then heuen-  
ly thynges . Also he reproveth them that  
thinketh the grace of god to come to them  
(ex merito congruo uell condigno) that is  
to saye of theyr iuste or deseruyd merites /  
and nat of god the father frely by Chyrste  
Iesus.

**B**lessed be God and the father  
of our Lorde Iesus Chyrste which  
hath blessed vs, with al maner of  
spritual blessing in heuenly thyng-  
es by Chyrst accordyng as he had  
chosen vs in hym or euer the foun-  
dacion

The first chapter.

Narracion of the worlde was layde/  
that we shulde be holy & withoute  
blame befoze hym in lone.

Nowe begynneth he the narracion and  
sheweth the cause of this Epistle, and be-  
gynneth of thanks and prayse of god for  
his benefytes specially for his spirytual  
benefytes gyuen to vs for Iesus Christes  
sake. In this he teacheth vs in euery be-  
gynnyng to laude god/and gyue him than-  
kes for his spirytual benefytes/as for our  
creacyon/and for the creacyon of all crea-  
tures in heauen and in earth necessary or  
profyttable for man. And also that we  
shulde gyue God thanke for our redemp-  
cion from syn/death/hell/and the deuyll/  
and deliuerance from al thraldome of the  
deuyles power/whiche benefytes we haue  
nat of our deseruinges whiche deserued e-  
ternall dampnacyon /nor yet of the mercy-  
tes of angels archangels / patryarkes/  
or prophetes/or by y<sup>e</sup> merites of any man/  
but only by the merites of Christ and for  
Christes sake. This place commaundet  
vs to kepe alwaye in memory y<sup>e</sup> benefytes  
of god / nat to forget them / to laude and  
thanke god for them. This place chec-  
keth those that forget god and his bene-  
fites

The fyrste chapter.

tytes / or thynke they haue of them selfe  
of theyr labours / paynes / merytes / these  
gooddes they haue / or thynke they haue  
some thynges of God / and othe parte of  
sainctes / of all Images / so deuyde god  
des glozy / parte to god / and parte to an  
Image of wode or of ston made by man  
nes hande / as some ignorant persons hath  
done in / tyme passe / thanked god for theyr  
belthe and / the blessed Lady of walsyng-  
game / of Appylwiche / saynt Edmonde of  
Bury / Etheldrede of Ely / the lady of Red-  
bourne / the holy blode of hayles / the holy  
Roode of Begles / of Chester / so of other  
Images in this Realine / to the whyche  
hath bene muche pylgrymage / and much  
Idolatre / supposyng the dead Images  
coude haue healed them / or haue done the  
thyng for them to god / for the whyche the  
ignorante hath crouched / kneled / kys-  
sed bobbed / and lyked the Images / gy-  
uynge them cotes of clothe of golde / sel-  
ter / and of tyfshu / velvet / damaske / and sa-  
ten / suffered the lyuely membre of Chryste  
to be without a rasset cote / or a sacke cloth  
to kepe hym warme / frome the colde / lest  
for colde he shulde peryshe / so we haue  
clothed stockes and stoncs / and suffered  
Christ .o peryshe for colde & dye without  
the

### The fyfte chapiter

the house: and buyldeth goodly houses for  
an olde Idolle/a stroke or a stone/ carued/  
and/paynted for lucre sake. Secondly. we  
may learne that we haue receiued nat one  
spirytuall blessing/but all spirytuall bles-  
singes: as our creacyon/redempcion:iusty-  
fycaion / forgyuence of syn/lyfe euerla-  
sting of no other but of Chyft Jesus/and  
by no other meanes but for Chyftes sake  
thoroughe saythe /that we shulde gyue all  
praysse and thankes onely to god and offe-  
bp our selues thankfull sacryfye/ redy to  
obeye godes wyll aboue all thynges/ redy  
to suffre with patience all iniuries/wron-  
ges and afflictions for god & hys worde  
And this is the true sacryfye of christians  
dayly & hourely to be offered bp to god for  
hys benefites of al christians. Thirdly As  
he hath chosen vs before the foundacib of  
the world was layde /so he hath blessed vs  
with all spirytuall blessing before the foun-  
dacion of y<sup>e</sup> world layde. And as thys elec-  
cion of God was onely of the mere grace/  
wyll: & pleasure of god/so was all hys bles-  
singes towarde vs intended of hys onely  
goodnes /and nat of our merytes or deser-  
uynge/what thyng coulde we deserue be-  
fore we were borne that prouoked God to  
loue vs /or was the cause why that god lo-  
ueth



The fyrste chapter.

ned vs : nothyng . 4 . That we shulde  
be holy and without blame before hym in  
loue . Nowe he sheweth the cause why god  
elected vs in hym before the begynninge  
of the worlde / that we shulde be holy : and  
without faute or blame before hym in loue  
The thynker the Apostle dothe speake  
these wordes to stoppe the vngodly mou-  
thes of carnall men / whiche saye yf we be  
elected and chosen of god to immortal glo-  
rye / what maketh mater what we do / do  
what we wyl we shall at the laste come to  
that glorye / and blyse / yf we be nat chosen  
and predestinate to be saued what skylleth  
of our workes / they shall nat profite vs to  
apayne lyfe euellastynge in ioye / yf we  
do at the commaundementes that god hath  
commaunded to be done / at the ende we  
shall be reiected and dampned yf we be nat  
predestynat of god to be saued by Christe  
Jesus throughe sayth / that no man shulde  
speake so vngodly / or reason with hym  
selfe on thys maner / and condemne Good  
workes / despyse to lyue holty / care nat  
betwe he lyue whether he kepe godes com-  
maundementes or no / saynt Paule sayeth  
that god hath elected and chosen vs to be  
holy before hym in loue / that is to saye  
whosoener wyl be holy / and gyue them  
selues



**The fyfte chapter.**

selues to serue God/to hye his commaundementes / to lyue a lyfe puer and cleane from all vyce and synne/to beleue in God/to truste Chyriste onely to hys sauyoure/redemer/iustifyer deliuerer, frome synne/deathe/hell/and eternall dampnation and gyue hym selfe to loue god aboue al thynges in thys worlde/preferringe goddes glorye aboue al earthely thynges /and to deserue good to euery man /studyng alway to sche the glory of God and the profyte of other men/accordyng to the wpll and pleasure of god for whose sake only good workes that God commaundeth in scripture are to be done/which workes they do that be chosen and elected of god to eternal saluacyon /who be elected of god to saluacyon /who be nat /we can not tell by the outworde workes that they do. Sygnes of goddes predestenacyon is these. First God of hys goodnes elected /electeth and chooseth whom he wpll only of hys mere mercy and goodnes without all the deservynges of man / whome he hath elected he calleth them for the most part by preachinge of the gospel/and by the hearyng of the worde of god to sayth in Christ Iesus / & throughe sayth he iustifyeth them/forgyueth synnes /and maketh them obedient

dictio

**The xijth chapter.**

spent to heare his worde with gladnes: to  
do that thyng that Goddes worde com-  
maundeth them to do in they: state and  
callynge / wherfoze to heare the worde of  
God with gladnes / to beleue it / to knowe  
that it is the meane by y<sup>e</sup> which god hath  
ordayned to bryng to saluacyon them that  
beleueth to order they: liues accordyng to  
the commaundement of the worde of god  
to do all good workes commaunded in the  
scriptures to the vttermoste of your poure  
these be the sygnes of Saluacyon / of the  
contrarpe perle whosoener be nat glad to  
heare the worde of God / but despyse it /  
condemne it / regarde it no more than Eso-  
pes fabules: or thynke the worde of God  
to be folyshenes: a bayne thyng / of no pro-  
fyte ne pleasure / atthyng to be hated and  
set at nought / and so geue no credence to  
it / care nat for it: care nat to kepe Goddes  
commaundementes: all set to seke the plea-  
sures and the gloze of thys worlde: who-  
soener is so affected: it is a token that they  
be nat the chyldren of saluacion but of per-  
dyction and eternall dampnacyon: of these  
workes that folowe we maye haue a con-  
iecture who be ordeyned of God to be sa-  
ued and who to be damned.

**A**nd ordeynated vs befoze to re-  
ceyue

which

to be heires unto hym selfe

The first chapter.

serue vs as chyldren throughe Ie-  
sus Chryst, accordyng to the plea-  
sure of hys wyll, vnto the p<sup>ro</sup>m<sup>ys</sup>e  
of the glo<sup>ry</sup>e of his grace/ wherby  
he hath made vs accepted in the  
beloued in whome we haue redem-  
cyon, throughe his blode, forgyue-  
nes of synnes accordyng to the ry-  
ches of hys grace, whiche he hath  
shewed vpon vs abundantly in al  
wysdome and prudence/ and hath  
opened vnto vs the mistery of hys  
wyll accordyng to hys pleasure/  
whiche he had purposed in hym  
selfe, that it shulde be preached/  
whan the tyme was ful come, that  
al thynges shulde be gathered to-  
gether by Chryst both the thynges  
which are in heauen, & also p<sup>er</sup> thyng-  
es that are vpon earth by hym.

Saynt Paul repeateth here with ma-  
ny playne wordes th<sup>at</sup> thynges he had spo-

ken

ken

**The sygne chapter.**

spent to heare his worde with gladnes: to  
do that thyng that Goddes worde com-  
maundeth them to do in theyr state and  
callynge / wherfore to heare the worde of  
God with gladnes / to beleue it / to knowe  
that it is the meane by y<sup>e</sup> which god hath  
ordayned to bring to saluacion them that  
beleueth to order theyr liues accordyng to  
the commaundement of the worde of god  
to do all good workes commaunded in the  
scriptures to the uttermoste of your poure  
these be the sygnes of Saluacion / of the  
contrarpe parte whosoever be nat glad to  
heare the worde of God / but despyse it /  
condemne it / regarde it no more than Eto-  
pes fabules: or thynke the worde of God  
to be folysshenes: a vayne thing / of no pro-  
fyte ne pleasure / atthyng to be hated and  
set at nought / and so geue no credence to  
it / care nat for it: care nat to kepe Goddes  
commaundementes: all set to seke the plea-  
sures and the gloze of thys worlde: who-  
soever is so affected: it is a token that they  
be nat the chyldren of saluacion but of per-  
dyction and eternall dampnacion: of these  
workes that folowe we maye haue a con-  
iecture who be ordeyned of God to be sa-  
ued and who to be damned.

**A**nd ordeynated vs befoze to re-  
ceyue

*which*

to be heires unto hym selfe

**The first chapter.**

serue vs as chyldren throughe **Ie-**  
**sus Chryst, accordyng to the plea-  
sure of hys wyll, vnto the promyse  
of the gloire of his grace / wherby  
he hath made vs accepted in the  
beloued in whome we haue redem-  
ption, throughe his blode, forgyue-  
nes of synnes accordyng to the ry-  
ches of hys grace, whiche he hath  
shewed vpon vs abundantly in al  
myldome and prudence / and hath  
opened vnto vs the mistery of hys  
wyll accordyng to hys pleasure /  
whiche he had purposed in hym  
selfe, that it shulde be preached /  
whan the tyme was ful come, that  
al thynges shulde be gathered to-  
gether by Chryst both the thynges  
which are in heauen, & also þe thynges  
that are vpon earth by hym.**

Saynt Paul repeateth here with ma-  
ny playne wordes the thynges he had spo-

**W.**

**ken**

### The fyrste chapter.

ken before / that is to say that we were e-  
lected of god in hym to be saued before the  
begynnyng of the worlde / that we shulde  
be holy and without blame before god by  
loue / the same thyng is repeted agayne in  
other wordes : which thyng the Apostle  
dothe bycause he wolde haue this thyng  
surely knowne and roted in euery mannes  
hart and mynde : of the which preachers  
may learne to repete one sentence ones or  
twyse / which they wolde haue knowne  
most chesely and moste suerly prynced in  
hart. 2. God hath ordeyned vs that we  
shulde be his chyldren by adopcyon and  
that not of our deservynge or merytes but  
onely by his mercy and grace / and by the  
merytes of Christes passyon / that all the  
praysse and thanke shulde be givyn onely  
to God for it / and nothyng to our selfe he  
hath made vs his chyldren by adopcyon /  
that we shulde sue our father in all holines  
of ipse / that we shulde folowe his foote-  
steps in our ipse. 3. accordyng to the ple-  
sure of his wyll / these be addeth lest any  
shulde say that we be made the children of  
God by adopcyon for our merytes or for  
the merytes of our Lady / Peter / or Paule  
or of som other man / and not only for the  
pleasure of god of whom we haue all thin-

**The fyrste chapter.**

get that he good / and his will only alone  
is the cause of them. and no other cause is  
to be asked why god hath elected and cho-  
sen vs to be his children by adopcyon and  
heyes to the kyndom of heauen but only  
his will / mercy / and pleasure / that all  
praple and thanke myght alone be giuen  
to hym and to none other creature / worke  
hede nor man. 4. Unto the prais of the glo-  
ry of his grace / here he declareth for what  
ente he hath elected vs to be his chyldren  
by adopcyon / that he myght be praysed /  
glorified of all men / whiche hath made  
us synners bys welbeloued chyldren / and  
that by Iesus Chryste alone / which hath  
pacified the ire of the father and reconcy-  
led vs to his fauour to whom we be made  
welbeloued through the death of Chryst.  
5. In whom we haue redemption thro-  
ughe his bloude: forguenes of synnes.  
Two thynges is here declared. One is  
that by Chryst we are redeemed from the  
malediccyon of the lawe: from syn: death  
hell / eternall dampnacyn: and from all  
captiuite and thraldome of the deuyll: and  
by Chryst be restored to the liberte of the  
spirit of god. The other that we haue  
forguenes of our synnes. wherby by Chry-  
stes bloud shed for vs upon the Crosse.



The fyrste chapter.

Marke the rempyson of synnes is gyuen  
to vs by the bloude of Chyſte and nat by  
the popes pardons/malles and Scala ce-  
li: by pylgrymages to ſanle / Peter: Jo-  
han / or James / in the yere of Jubilee: by  
the bolyered of the fraternyte of Chyſ-  
tofoz of yorke / or of our Lady of Bolton:   
noz yet by ſaynt fraunces coule: Benedic  
habit: coope or cote: by monkes bootes: or  
by the caruing of fyer obseruates houses  
or knotted gyrdles: noz by Hyon beades:  
by holly water: ringpuge of the grate ho-  
ly belle / or by any ſuche lyke outwarde re-  
remony or sacrifice: wha so by these thyng-  
es thyngeth to optayne forgyuenes of  
thyr synnes befoze god: they deceyue them  
selfe: they blaspheme Chyſt: they be inu-  
ryous to hys bloude shed vpon the Crosse  
to take away our synnes to optayne par-  
done of God for our synnes: and to washe  
vs cleane from syn: as ſaynt Johan ſayeth.  
Apocalyp. 1. The bloude of Chyſte hath  
washed vs from our synnes: and Johan  
1. Job. 1. The bloude of Chyſt hath pou-  
red vs from al iniquite: yf forgyuenes of  
synne be by the bloude of Chyſte: then it  
is nat by the popes bulles / or pardones:  
masses: and Scala cele: and ſuche lyke of  
mannes inuencyons and dreames inuen-

The fyrste chapter.

fed by mē: yf by such workes synnes might  
haue bene taken awaye than dyed Chryſt  
in vayne. Gala. 1. If synnes myght haue  
bene purged by ſuche meanes or workes  
of man: than was Chryſt a ſole that ſuffe-  
red ſo harp a death to ſaue vs / & to take  
awaye our ſynnes. I ſuppoſe Chryſtes  
blyſſynge to haue bene as good as the by-  
ſhoppe of Rome blyſſynge / or any other  
byſhoppes blyſſynge / but Chryſt taught vs  
nat to belene by ſuche meanes our ſynnes  
to be purged / wherefore they be ſtarke lies  
ye blaſphemy to Chryſt and his holy blod  
to belene our ſynnes to be taken awaye by  
any other waye or meane than by Chryſt  
and his holy bloude / wherefor they are ſtrōe  
the true waye that thynke by theyr wor-  
kes / merites of ſayntes or of men alpyd or  
departed / by the vertue of the maſſe heard  
or ſayde thynkyng the maſſe to be a ſacri-  
fyce to god to take awaye the synne of the  
people / ſo there is none other ſacrifyce to  
take awaye synne but Chryſt whiche hath  
ſatiſfied for our ſyne : and is a full ſatys-  
ſaccyon for the ſynnes of the hole worlde.  
Johannis. 2. and by one obblacyon ours  
offered vp for vs vpon the Crefſe he hath  
made all them perſyte that ſhalbe ſanen-  
ked for euermore. Hebre. 10.

The first chapter.

4. accordyng to the ryches of his grace.  
Redemption and remission of sinne hath  
come vnto vs all by the ryche grace of god  
and nat by our merites / dees / or workes  
or for any saynt sake lyvinge or departed  
but alone for Chyestes sake scely / without  
our merites or any deservynges of our  
parte that all laude and prayse with than  
kes myght onely be gyven to God as the  
auctor of all goodnes. 7. which hath shed  
vpon vs aboundantly in all wysdome / al-  
so we haue receyued of goddes goodnes all  
spirituall wysdome / as touchyng the  
knowledge of godly thynges and all other  
knowledge necessary for the healt of our  
soule. This place somthyng reprooveth  
them that say there is many thynges ne-  
cessary for the saluatyon of man that be  
nat wrytten in holy scripture / nor yet can  
be gathered out of the holy scripture . 8.  
Paul. Ro. 1. sayth that the gospell is the  
power of god that workes all healt to all  
them that belueveth. This place sheweth  
all learnyng knowledge and godly wys-  
dome to come of god & nat of our study di-  
ligence and labour / althughe our study &  
labour is requyred as lawfull meanes ne-  
cessary by the which God graunt know-  
ledge, learnyng, and wysdome, to them  
that

**The first chapter.**

that with a pure harte requyret of hym.  
This reproveth all theym that thynke  
they get the learnynge they haue by their  
owne labour study and paynes / & thynke  
not that it cometh of god / which giueth  
these gyftes to them that seke and labour  
in saynt desyringe to haue learnynge to  
glorify God to profite them and other ac-  
cordynge to thir talentes. 8. which hath  
opened vnto vs the mystery of his wyll ac-  
cordynge to his wyll & pleasure. The time  
he sheweth whē god gaue to vs this know-  
ledge / and wysdome / by his grace / he did  
gyue it when it pleased hym to shewe the  
mystery of his wyll hvd longe from the  
worlde / but at the last shewed by his word  
declared plapnely to the worlde when he  
pleased / and nat at the pleasure of man / of  
the whiche we maye learne that the worlde  
of god cometh to vs and is clerely shew-  
ed at the wyll of God / & nat at the wyll of  
man / nor at mannes pleasure / althoughe  
god vse man as an Instrument to shewe  
his wyll for our helth & profyte. But per-  
adventure some wyll aske / what was this  
mystery that God had hvd so longe from  
the worlde in hym selfe / & now he had shew-  
ed it when the fulnes of tyme was come.  
In the which he sendeth his sonne Iesus

The tytle chapter

Christ to this worlde to be incarnate / by  
whom he hath restored all thynges in he-  
uē and in earth / and made them percyte /  
to this saynt Paule maketh answer here  
sayinge this mystry was the mystry of  
the Gospell preached now openly to the  
Gentyles / as it was to the Jewes / that  
Gentyles shoulde be saued by Christ as the  
Jewes / and that the lyfe and the inheri-  
taunce of Heauen partayned / as well to  
the Gentyles / as to the Jewes / which  
mystry was hid from a great parte of the  
Gentyles to Christs commynge / to the  
preachynge of the Apostles after Christs  
ascension to heuen / of this we may learne  
that God doth nat geue all knowledge of  
his dyuine wyll at one tyme : or all to ge-  
ther / but one thyng after another after  
longe contynuaunce of tyme / as here you  
may se that the gospell was longe hyd fro  
the gentyles by longe tyme and many ye-  
res / that we shoulde nothinge meruaile at  
goddess wyll and pleasure / yf god do shewe  
nowe in our tyme his gospell more clerely  
and open it more playnely to vs : than it  
was in our fathers tyme and daies of this  
we shuld not muse or maruaile / but rathee  
gloryfye god that gyueth this knowledge  
thanke hym hartely so it accepte the gos-  
pell

**The fyrste chapter.**

pel with gladnes / geue credence to it / leue  
out olde vnydnes / superstitiones: false  
trustes / backwarde Iugementes: and o-  
ther lyke / by the whiche we haue bene de-  
ceyued for lacke of true knowledge of the  
word of god now we sheweth / thanked be god  
But yf any wyll be more curiouse than ne-  
deth to aske / why God hath hid this my-  
stery of his wyll so longe from the world  
and now sheweth it in these laste dayes:  
surely I haue nat to answer: but that it  
is the wyll and pleasure of God so to do:  
whiche hath alwaies sene what thyng  
was most profytable for the Gentyles / or  
elles that he hath sene that the gentyles  
before this time wolde nat haue beleued  
the gospel preached: that they shulde be  
lesse punysshed nat knowynge the Gospel  
that if they shulde haue knownen it / and  
not folowed it / or els that he knewe they  
wolde haue persecuted the preachers of  
the Gospel: and so shulde haue deserued  
more greuous punishment: or elles that  
it was decreed of God that all thynges  
shulde be shewed of god by Christ and all  
thynges reformed & made yfite by Christ.]

**By whome also we are come to**  
B. s. the

The fyrste chapter.

the inheritance / we that were then  
to predestynate before accoꝝdynge  
to the purpose of hym whiche woꝝ-  
keth all thynges after the counsell  
of hys owne wyll, that we myghte  
be to the praysle of hys gloꝝye, euen  
we that before beleued on Chꝛyste  
on whome also ye beleued, after  
that ye heard the woꝝde of truthe  
namely the gospell of your salua-  
cion, wherein whan ye beleued, ye  
were sealed wꝝth the holy spicꝝte  
of pꝛines, wꝝhche is the earnestte of  
our inherytaunce to your redemcy-  
on, that we myghte be his owne to  
the praysle of hys gloꝝye.

Saynt Paule here repeteth these thynges  
that he hath shewed before gathering  
a some of them all: that is to saye / that  
we are apointed of God to eternall lyfe:  
thoroughe Iesus Chꝛist / and he made the  
chylidren of God by adopcion: not by our  
strength or merites: or by the merites of  
any man: but only by the grace of god and  
the merites of Chꝛist. And that by the  
deliberate



The syxte chapter.

wyll of God / by whose myght and power  
all thynges are done that be good / iust /  
lawfull / for God wylleth none iniquitie /  
or sinne / but is holy and iust in al his wor-  
kes / and he wylleth all good thynges .2.  
that none shulde thynke our heuently inhe-  
ritance to com to vs by lose or by chance  
as God had not prepared yt for vs before  
the begynnyng of the worlde / he sayth  
this heuently inherytance to haue bene  
orderyed for vs by the forewyl of god al-  
way intended of the father towarde vs of  
his goodnes / by whose wyll and power al  
good thynges are done / whose wyll no  
man can resiste or stoppe bys workes / that  
they be not done as he hath orderyed them  
to be done / whose wyll we can not attaine  
vnto / and what shalbe the effectes of thing-  
es tyll they be done .3. and althoughe al  
thynges are done by the power of god / yet  
god is nat y<sup>e</sup> auctor of euyl. Ia.1. god wyl-  
leth no syn but he is iust in all his waies &  
holy in al his workes / he wyl that all men  
shalbe saued / & to com to the knowledge of  
the truth therfore they that perperes shall  
be dampned / by theyr owne faute / they pe-  
ryshe and be dampned / and nat by any  
faute in God / whiche wylleth euery man  
to be saued / and for that ende he com-  
maundeth

The last chapter.

maundeth the Gospell to be preached vnto all creatures / that they shulde beleue: folowe the Gospell in lyfe and be saued / therefore they that do not beleue it: but contempne and despyse it and thinke it a folye and a vayne thyng they by the cause of their owne deathe. 4. that we myght be to the praise of his glory / we be predestinate of god made and created not for oure selfe: but for the laude and praise of God / that we shulde gyue all glory to god for all goodnes and prouoke all other to glorifye god and worshyp hym in spirite and truth as it is our offyce and duty to do . 5. euen we that before beleued after that we harde the worde of truth the gospell of health: as who shulde say / we that beleue in Christ before the worde was preached to the Gentyles our offyce is nat only to glorifye god in our selues / but to bring all other to glorifie God with vs as much as shall lye in our power. This place reproveth them that byswadeth men from the worde of god from learnynge of it / from readyng of it / from sermones: by the which meanes God hath ordeined men to be brought to glorifye god in spirit and in veryte / as he wolde beglorified of all men: also he sayth we beleued after that we hearde the  
worde

### The fyrste chapter.

Woꝛde of truth. In theſe woꝛdes he ſheweth howe fayth commeth / that is to ſaye by hearynge of the woꝛde of truth according to ſaynt Paules ſaying . Ro. 10. Fayth is of hearyng / and hearyng by the woꝛde of god / alſo he ſheweth here what is the woꝛd of truth: it is the goſpell of helth and ſo it is called : bycauſe it bringeth eternlaſtyng healt to all them that faythfully beleueth ſhewing their faith in good woꝛkes . 4. in whom whan ye beleued / ye were ſealed with the holy ſpिरित of promes here is ſhewed what fruit both come of hearyng of the woꝛde of truth that by it is gotten fayth / without the whiche no man can pleaſe God / and haupng it all thynges pleaſeth God / and theſe that beleue receyue the ſpirit of God / as an earneſte to put them in ſurety that they ſhall receyue and haue all thynges that be promiſed them to haue by goddes woꝛd / that is to ſay that they ſhall haue lyfe eternlaſtyng and the inheritaunce of heauen / and for a ſurety of that promiſe the beleuers receyue the holy Ghoſt as an obligacyon for the perfourmaunce of that promiſe : by the whiche they be made as ſure to haue the promiſe of god as yf they had receyued it all ready . This place maketh  
againſt

The fyfte chapter.

agaynst them that say no man can knowe  
whether he is in the fauour of God or no/  
or whether they be worthy hatred or loue  
of god alledginge for them the sayinge of  
Ecclesiastes.9. to whom this aunswere  
I make that men can not knowe of them  
selue whether they be in the fauour of god  
or no /but that they maye knowe by: the  
holy spirite whome they haue that beleue  
saythfully /yt a man may knowe whether  
he hath sayth or no/ he may knowe whe-  
ther he be in the fauour of god or no: If  
he haue true sayth God fauoureth hym/yt  
he lacke sayth God fauoureth hym nat /  
so a man may knowe by sayth the spirite  
of god giveth to gloryfye vs of goddes fa-  
uour and loue towards vs /and that god  
fauoureth vs as longe as we shall haue  
sayth & the spirite of god /which saythfull  
beleuers haue and possesse / so a man may  
knowe whether he is now at this present  
tyme in the fauor of god or no: hated or be-  
loued /but what he shalbe to morowe / the  
next day or intyme to come no man can tell  
Therefore he that stādeth in þe fauor of god  
by sayth by the holy ghost / let hym take  
that he fal nat from god by vnfaithfulness  
and incredulite & by unkinnes /contemp-  
nyng of goddes worde / & disobedient to god

des

The fyfte chapter.

Des commandementes / and so all from the  
fauour of god / Iose sayth & the holy spirit  
of god / Iose yfe eternal. As for the wordes  
of Ecclesiastes. 9. where it is wyrtten that  
no man can knowe whether he is worthy  
battered or loue / the wordes are to be vnder  
stande thus / that of good or euyl p<sup>r</sup> chance  
to men in this worlde / no man can knowe  
whether he is worthy battered or loue / for  
goodes and euyls / prosperite & aduersite  
chaunce equal to good men and euyl men &  
oftymes it chaunceth that euyl men haue  
more prosperite then good men / euyl haue  
ryches / welth / & pleasure / good men haue  
pouerty / neede / payne / and punyschement /  
wherfore of prosperite or in aduersite in  
this worlde is no man to be esteemed more  
or lesse in the fauour of God / seynge these  
thynges chaunce equally to the good and  
the euyl / in this worlde / I wolde that eu-  
ery man shulde not only thinke him selfe p<sup>r</sup>  
he is in the fauour of god / but also knowe  
it surely & god fauoureth hym: excepte he  
thynke so howe can he fauour god for loue  
yf he dout whether god loue hym or no / or  
in this thyng be waueryng / thynke some  
tyme god loue hym somtyme he loueth hi  
nat. The spirit of god is giuen vs to pers-  
uade in a suretye that God fauoureth vs /  
and

### The fyfte chapter.

and yf we lacke this spirite / we be not of  
Christ . Ro. 8. we haue also receyued the  
spirite of adopyon : by whom we call fa-  
ther father; and this spirite sheweth to our  
spirite y<sup>e</sup> we are the childre of god. Ro. 8.  
therefore I wolde that euery man shoulde  
certaynly thynke and perswade with hym  
selfe that he is in the fauour of God / and  
that god wyl gyue hym euerlastyng lyfe  
ioye & blyss in the worlde to come / which  
they that beleue nowe haue by sayth / and  
in the worlde to come shall possesse in dede /  
then I suppose they wolde contynue in  
sayth and shewe theyr sayth by all good  
workes commaunded in the Scrypture.  
Some also here wyl aske howe shall we  
knowe whether we haue sayth & the spirite  
of god or no / this thyng may be knowen  
by the frutes / & by the wordes : motions  
that they shall perceyue in theyr hartes. if  
they perceyue that they be glade to heare  
goddes worde / to reade it / study it be glad  
it goth forwarde for Goddes glory onely /  
do beleue it to be true / and that God wyl  
performe and bring to passe all thynges  
promysed or thretened in his worde / that  
he wyl rewarde good men / and punyshe  
euill men in the worlde to come / yf they  
shall perceyue & redyces a towardnes to

be

### The fyrste chapter.

be obedient to do Goddes commaundement / ye to do it in dede for god only to the bittermost of theyr power / if these thynges they perceyue in them selues / they be sure spones that they be in the fauour of god / haue faith and the spirite of god / and shall haue lyfe everlasting / at þe contrary part yf you perceyue in your selfe no desyre / luste / or wyl to heare the worde of god / to reade it / to study it / ye thynke it is but folyshenes a wayne thing / an vnprofitable thing or that you care nothyng for it / or that you hate it and enuy it and the professors of it persecute them as auctors of deuyles doctryne / you feele your selfe nothyng ready to obey the commaundementes of god but ready to all pleasure of the fleshe and of the worlde / to do synne and noughtynes these be sure takens that you be out of the fauour of god / lacke faith and the spirite of god / and in the hye displeasure with god of these thynges and tokens shewed / you shall knowe whether you be in the fauour of god / more sure than by the syght of the holy blode of bayles / or by the goyng thorough saynt wylfredes nedle / and also yf you be out of Goddes fauour / you lacke faith and the spirite of god that moueth and styrryth men alwaye to all good wor-



The fyrste chapter.

hes for god only/alone regarding his wyl  
and pleasure .7. That we might be his  
owne to the prayse of his glozy / so; what  
ende god hath chosen vs & made the worde  
of God to be preached to vs/surely for this  
ende/that we shuld haue faith/receiue & ho  
ly spirite / & be made sure of goddes fauour  
towardses vs and that he loueth vs/& that  
we shulde glorify him agayne/by sayth/by  
loue to hym & to our neyghbour to do the  
workes of god commaunded vs to do in the  
holy scripture in oure vocacyon and cal  
lynge and that only for god/& haue no re  
specte to our selfe. Thus we may heare/  
knowe what seute cometh of the worde  
of god preached/& is to say/ throughte the  
holy spirite is gyuen /certanty of Goddes  
fauour/knowledge of goddes wyl/& of our  
offyce and duety both to God and also to  
our neyghbour and life euerlastyng.

**W**herfoze also in so muche as  
I haue hearde of the sayth whiche  
ye haue in the lorde Iesu & of your  
loue vnto the sayntes./I cease nat  
to gyue thankses for you , & make  
mencyon of you in my prayers/ &  
God of our lorde Iesus Chryst &  
the

The fyfte chapter.

The father of glory may gyue vnto  
you the spirite of wisdom / & open  
vnto you þe knowlege of hym selfe  
and lyghten the eyes of your vnder-  
standynge that ye maye knowe  
what is the hope of your callynge  
and what the ryches of his glory-  
ous inheritance is vpon þe saintes.

Saynt Pauls here sheweth y<sup>e</sup> offyce of  
one christen man toward an other / that is  
is to gyue thanks to god for sayth / hope /  
charyte / other gyftes spirituall gyven to  
other of god. And in this he teacheth chris-  
ten men what they shulde do when they  
heare that y<sup>e</sup> worde of god is purely & tru-  
ly preached without all dreges of mannes  
inuencyon dreames / or phantasies / and  
that other receyue sayth and exerceyse the  
workes of charytes to the poore people / that  
they shulde gyue laude prayse and thanks  
to y<sup>e</sup> lord for it / to desyre of god that they  
may continue in the truth & go forward in  
it / and encrease euery day more and more  
in all godly knowlege and spiritual wys-  
domie that they may knowe what is the  
hope that is to save the thyng that they

A.2.

hoped

The fyrste chapter.

they hoped / which is the heavenly inheri-  
taunce whiche they hope & loke for / to the  
whiche god hath called them / these be the  
doutes of a chiken man one to a nother to  
to wyshe and desyre of god / and nat to be  
sory that somuch spyrituall knowledge of  
God be shewed to the rude and ignorant  
people as is now shewed in our tyme.

And here Saynt Paule reprooueth those  
that be sory that there is so much know-  
ledge of goddes worde shewed and opened  
to the symple people as is / it chereche al-  
so all them that dyswadeth the laye peo-  
ple vnlearned / from the hearpyng of the  
worde of god from the reacyng of it / from  
the Body of it .22. Vertue can not be hyd  
where somer it is but it wyl be knowen  
although they wolde it shulde nat be know-  
en that do vertuously to auoyde prayse of  
men / as the fayth and charite of these E-  
phesians came to Paule in prison / for the  
whiche Saynt Paule praysed them / and  
vertue shall not lacke his prayse or rewarde  
in thys worlde / or at the lest in the worlde  
to come. 23. Saynt Paule commendeth  
these Ephesians / nat for theyr goodly tem-  
ple / nor yet for their nobie worshypinge  
of Diane / nor yet for their religyouse men  
salled of dyuers sectes / and of dyuers ha-  
bytes

The fyfte chapiter.

bytes / for theyr goodly spynge in the  
queate / or theyr orgaynes and playeng in  
their churches / or for other goodly ceremo-  
nies / nor for their tapers / torches / carved  
paynted / or gylded Images / or for theyr  
goodly greate belles or multitude of mas-  
ses or suche lyke / but for theyr sayth in Je-  
sus Christ / and their charpente to the poore  
people that hathe neede of helpe and so-  
cour. And Paule comendeth them nat bi-  
cause he wolde make them proude / but bi-  
cause he wolde prouoke them to go for-  
warde and contynue in sayth and charp-  
te / and encrease them euery day more and  
more / and that they shulde knowe good  
workes nat to lacke his rewarde with god  
in the world to come .4. In this prayer  
he teacheth vs what thynges we shulde  
desyre of god in our prayers / that it wolde  
please God to gyue vs the spryte of spiri-  
tuall wysdome and knowledg / that we  
myght be lychtned with all godly know-  
ledg / that we myght knowe howe we  
is our hope in the thyng we hope for / the  
heauenly inherytaunce / vnto the which  
Christ hath bought vs with his precious  
bloude shed for vs / of this place we maye  
learne that we can not knowe what is our  
hope / glozpe / and inherytaunce which we

The seconde chapiter.

loke for after this present lyfe/except that  
God shewe it to vs by hys spirite of wyl-  
dome and knowledge/ and open our eyes  
that we may see and perceyue it. And to  
obtain this spirite of God/and that we  
may every day encrease more and more  
in this diuine knowledge saynt Paul mo-  
ueth vs to praye to God which alone doth  
gve this spirite. This place maketh a-  
gaynst them that wolde the ignorant sim-  
ple people shulde haue no furder knowledge  
of god then be conteyned in the water bo-  
ster /and to be contented with that know-  
ledge/and desyre no furder/ but to leaue so  
the dysynes the further knowledge in the  
scriptures of god/but let suche blynde gy-  
des and ignorant teachers put away theyr  
blyndnes and ignorance/and learne bet-  
ter knowlege of god/desyre it in sayth by  
prayer/by study/by hearyng and reading  
of holy scriptures that they may encrease  
in more knowledge and teache other bet-  
ter to seeke for more knowledge/ that they  
may come to the more knowledge of god/  
and of the celestyall kyngdome / whiche  
thynges they know better the more know-  
ledge they haue in the holy scriptures of  
god. Also saynt Paul shewe v here that  
sayth/charite/ knowledge of godly wyl-  
dome

The fyrste chapter.

Some may be encreased in sayntes lpyunge  
here in this wolde / and therfor he exorteth  
every man to encrease theyr sayth / theyr  
charite theyr knowledg / in the which he  
sheweth that there is no man so good but  
that he may be better & encrease in good-  
nes / in the which he exorteth every one to  
encrease / & every day be better & better.

**A**nd what is the excedyng gret-  
nes of his power toward vs which  
believe accordyng to the workyng  
of his myghty powre which he  
wrought in Chryst when he raysed  
him vp from the deade and set him  
on his ryght hand in heuently thin-  
ges aboue all rule, powre, & might  
and domynacyō and aboue al that  
maye be named / nat onely in this  
wolde / but also in þe wolde to cōe  
And hath put all thynges vnder  
his fete / & hath made hym aboue  
al thynges, þe head of the congrega-  
cyon which is his body & the ful-  
nes of hym that fylleth all in all.

The seconde chapiter.

loke for after this present lyfe/except that  
God shewe it to vs by hys spirite of wyl-  
dome and knowledge/ and open our eyes  
that we may see and perceyue it. And to  
optayne thys spirite of God/and that we  
may euery day encrease more and more  
in this diuine knowledge saynt Paul mo-  
ueth vs to praye to God which alone doth  
gyue this spirite. This place maketh a-  
gaynst them that wolde the ignorant sym-  
ple people shulde haue no furder knowledge  
of god then be contented in the pater no-  
ster /and to be contented with that know-  
ledge/and desyre no furder/ but to leaue so  
hie dyspues the further knowledge in the  
scriptures of god/but let suche blinde gy-  
des and ignorant teachers put away theyr  
byndnes and ignorance/and learne bet-  
ter knowlege of god /desyre it in sayth by  
prayer /by study/by hearyng and reading  
of holy scriptures that they may encrease  
in more knowledge and teache other bet-  
ter to seke for more knowledge / that they  
may come to the more knowledge of god/  
and of the celestyall kyngdome / whiche  
thynges they know better the more know-  
ledge they haue in the holy scriptures of  
god. Also saynt Paul shewe v here that  
sayth/charite/ knowledge of godly wyl-  
dome



The fyfte chapter.

Some may be encreased in sayntes lyuynge  
here in this worlde / and therfor he crozeteth  
euery man to encrease theyr sayth / theyr  
charite theyr knowledg / in the which he  
sheweth that there is no man so good but  
that he may be better & encrease in good-  
nes / in the whiche he crozeteth euery one to  
encrease / & euery day be better & better.

**A**nd what is the exceedyng gret-  
nes of hys power toward vs whiche  
belongeth accordyng to the workyng  
of hys myghty powre whiche he  
wrought in Chryst when he raysed  
him vp from the deade and set him  
on hys ryght hand in heuently thin-  
ges aboue all rule, powre, & might  
and domynacyō and aboue al that  
maye be named / nat onely in this  
worlde / but also in þe worlde to cōe  
And hath put all thynges vnder  
his fete / & hath made hym aboue  
al thynges, þe head of the congrega-  
cyon whiche is his body & the ful-  
nes of hym that fylleth all in all.

The spiste chapter.

The Apostle goeth forth with his pray  
er for these Ephesians and despyeth God  
that they myght knowe by the spirite of  
wisdom and knowledge of god that they  
myght knowe the excellent power of God  
which god hath declared myghtely in the  
raisynge by his sonne Iesus Christ from  
death to lyfe / and made him to set on bys  
ryght hande aboue all heauenly powers  
In Christ was shewed the excellent pow  
er of god / aboue all thynges / whiche pow  
er god will shewe to them that beleueth.

2. He sheweth here the glory of Christ to  
be aboue all the powers / domynions / or  
potestates in heauen that he shulde put  
our trust in Christ / which wylle take to  
that place where he is al them that beleue  
in him and thyrsaketh to come there where  
Christ is on the ryght hande of the father  
only by Christ / and nat by theyr owne  
merites or deservynge and to put men in  
a suretye of that thyng Christe by his lyfe  
was called from death to lyfe eternall.

3. The power and the glory of Christ is  
shewed in that he sitteth on his right hande  
of the father in heauen aboue all powers  
rule / domynion / potestates and vertues /  
and aboue all names that is in this worlde  
or in the worlde to come / and all thynges  
are

### The fyfte chapter.

are subiected to him and vnder his domy-  
nion and power/ and he is the heade of the  
congregation whiche is his body. Christ  
is the heade/ in whom consisteth the per-  
fection of the holt body and he that ma-  
keth in the body all thynges parfite.

4. This place rebroueth the Bysshoppe  
of Rome and all his decrees that maketh  
him heade of the Church of Christ / for  
the head of the church of Christ is nat the  
bysshop of Rome/ but Christ whiche ma-  
keth all thynges vnpersfite parfite/ & prin-  
ces & Kynges in their kingdomes worlde-  
ly / be as heades of theyr subiectes vnder  
Christ to se euery one be in right order / to  
goddes wyll and pleasure / and that euery  
man in euery state and degree do his duty  
after his calling/ for to the Kynges/ Prin-  
ces/ and other superioꝝ power/ it becometh  
euery man to be obedyent/ and from their  
power can no man exempte any of these  
subiectes by any profession of man / wher-  
fore bysshops of Rome exempting religy-  
ouse men from due obedience to their kin-  
ges and pꝛynces haue done against god-  
des lawe and saynt Paules doctrine. Ro.  
13. 1. Pe. 2. Hebre. 13. whiche places com-  
maundeth all subiectes to be obedyent vnto  
the hye powers / for they that resiste

A. 5.

powers

The seconde chapiter.  
powers / they resyst the ordynance of God  
and these that resyste the ordynance of  
God they take to them selfe Iudgemente  
and dampnacyon. Ro. 13.

The seconde Cha.  
pyter to the Ephe-  
syans.

(33)

**A**nd quickened you al-  
so when ye were deade  
throughe trespass and  
synnes, in the whiche  
in time past ye walked  
accoꝝdyng to the course of thys  
worlde, and after the Dynce that  
ruleth in the ayre / namely / after  
the spirite whych now we worketh  
in þ chylɔzen of vnbeleue amonge  
whome we also had our conuersa-  
cyon in tyme paste in the lustes  
of our fleſhe and of the mynde and  
moze naturally the chylɔzenne of  
wꝛath

The seconde chapter.

Wherewith euen as well as other.

The Apostle compareth the state of these Ephesians that they were in now when he wrote this Epistle to them / with the state & condicyon of life that they were in before Christ had called them to say the by his worde preached amonge them / that by the remembraunce of it / they myght be prouoked with more gladnesse and hartly loue to prayse and laude God / and gyue hym hartly thanks that it hath pleased hym to call them from darknes to lyght from ignorance to knowledge / from syn to iustyce from death to lyfe / he saythe whan you knewe nat Christ / you were deade by trespasses and synnes / beholde in what case they be in y<sup>e</sup> knowe nat Christ and his holy worde / by trespasses and synnes he vnderstandeth all maner of vyces and synnes / whether they be in thought w<sup>ll</sup> / acte / or in outwarde dede / when they knewe nat Christ they were deade by synnes / now they knowynge Christ do lyue / and be called from death to the lyfe of grace and of gloire eternall / before they walked in vyce and in synne / now they walke in grace and in vertue / before they walked after the maners / lustes and pleasures of this worlde / that is to saye /  
after

The seconde chapter.

after the lustes of the fleshe / the lustes of  
the eyes / and prouidnes of lyfe .i. Job. 2.  
Nowe they walke after the good wyll of  
god and after godes pleasure / before they  
folowed the pryncce of the ayre and was o-  
bedyent to hys wyll ( thys pryncce of the  
ayre is that euyl spiryte that worketh in  
suedy / scoworde / and disobedyent person-  
nes to goddes wyll and that doth nat be-  
leue God ) but nowe they walke after the  
wyll of god the father of our Lorde Jesus  
Christ lord of heauen and earthe whose  
spirite byngeth and leadeth to all good  
workes of God / who is he that knoweth  
he is called from synne / death / hel / & eter-  
nall dampnacyon / to iustice / lyfe / heuen / &  
eternal ioy and blisse / wyll nat giue than-  
kes laude and prayse to him that brought  
hym to thys ioye and felicitye. Truly I  
thynke no man / but he wolde giue great  
thanks whan he remembreth the bene-  
fites of his callinge / and for that cause  
saynt Paule here compareth the two sta-  
tes to gyther that euery one of vs may re-  
membere in what case we were in before  
Christ called vs to hys knowledge by his  
worde / for as these Ephesians were / so  
were we / and the same thyng he wyrteth  
to them he wyrteth to vs / it agerith as wel  
to vs

## The seconde chapter.

to be as to them / and all one thyng / as  
touchynge our state.

2. This place sheweth that all men that  
came of Adam to be subiecte to synne / and  
for synne worthy eternall death / none a-  
ble to deliuer them selfe frome death and  
dampnacyn / of the which we may learne  
that no man by his owne nature / myght  
power / or fre wyll / can saue him selfe from  
death and hell / but whosomuer besaued  
that they be saued by the only grace of god  
and nat by theyr owne merites / or by the  
merites of sayntes departed.

3. Prouse what foloweth synne / death / &  
punyishment foloweth syn / as the rewarde  
for synne / and that these that wante the  
grace of god can nat but fall to synne / and  
go from one synne to an other / and walke  
after the lustes of the fleshe / and applye  
them selues to the wyll of y<sup>e</sup> deuylliche  
worketh in euyl men and prouoketh to al  
vnhappynes by y<sup>e</sup> syn / as these Ephe-  
sians dyd before they were called by the  
word of God to sayth & to knowe Christ.

4. In euyl men worketh the pryncce of  
the ayre whiche is the deuyl that entiseth  
alwaye to euyl / and to do the workes of  
the deuyl. The deuyl is called the pryncce  
of the ayre / not by cause he hath domyni-  
no and



The seconde chapter.

an and power to rule the ayre at his pleasure or wyl/for that to god both partayne/ but that he hath power only of euill men that lyueth here in the ayre & gyue them selfe to serue the deuyl rather then God/ and many mo ther is that serue the deuyl then God/for there is many mo vnfaithfull then faithfull / mo synners then good lyuers / mo that folowe the honours of the worlde / the pleasures of the flesh / then that truly serueth God by true faith and faithfull workes of charite commaunded in the scripture / mo that abuse the goodnes of the worlde then that vse them, as they shulde do / of all abusers of goodnes of the worlde the deuyl is the Prynce and captayne/for they do the wyl of the deuyl so we maye learne of whome the deuyl is prynce / & what he maketh hys seruantes to do / workes of darcknes / and death / and where he vseth his power / here in the ayre where as euill men lyueth folowynge the lustes of the flesh / wordely honours / and pleasures of men / sekynge theyr owne pleasure more then Goddes glorie / or the profyte of theyr neyghbour.

5. Amonge whom we also had our cōuersation / as he shulde say / nat only you Gentyles were deade by syn / going from  
one

The seconde chapter

one synne to an other doyng: the wyll of  
the prince of y<sup>e</sup> sylle but also al we Jewes  
were dead by synne/ & had deserved cruel  
synnys death for our syn & worthy to haue  
bene for euermore excluded y<sup>e</sup> kingdom of  
heuen / wherfore in so much & we wish you  
be deliuered from syn/death/ hel / & eternal  
dampnacyn / it is nat to be imputed to  
our merytes o deservynges but only to y<sup>e</sup>  
goodnes of God / to whome we Jewes  
gyue thanks & gloryfye god for it / as you  
Gentyles / for God by hys sonne Iesus  
Christ hath deliuered vs all from death.

6. Men that be out of the fauor of god  
walke from one synne to an other/ do the  
lukes of theyr fleshe / and of theyr owne  
wyll contrary to the wyll of god / here we  
maye learne what we can do of our selfe/  
lesse to our owne merytes and powers yf  
we lacke the grace of God/ surely we can  
do nothyng elles but sinne/and folowe the  
despyres of our corrupte fleshe/as adultery  
glotony / drunkennes/ Enuy/malysce / ran-  
cor/hatred/pride/couitousnes/erroz heresy  
Idolatry/& othes suche lyke of the which  
commeth death & eternall dampnacyn.

7. And were naturally the chyldren of  
wrath aswell as other. Saynt Paule ex-  
colleth the Jewes nothyng aboute the  
Gentyles

The seconde chapter.

Gentyles as touchyng heathenishnes  
on and lyfe euerlastyng / but maketh the  
Jewes and the Gentyles equal thewpyng  
them both by their owne nature to be chil  
dren of wrath and of dampnacyon that all  
praise and gloze myght be gyuen onely  
to God for our iustification / forgyuenes  
of synne / and the gyfte of lyfe euerlastyng  
in toye and blesse: and no parte ascribed  
to man to mannes myght or power mer  
tes or deseruynges.

¶ But god which is ryche in mer  
cy throughe hys greate loue wher  
with he loued vs / euen whan we  
were deade in synnes hath quicke  
ned vs with Chryst (as for by grace  
are ye saued) and hath rayled vs  
bp with hym / and set vs bp with  
hym in heauenly thynges throughe  
Chryst Iesus that in tymes to coe  
he myght shewe the excedyng ry  
ches of his grace in kyndnes to vs  
warde in Chryst Iesus.

The Apostle nowe sheweth howe that  
bothe the Jewes and the Gentyles deade  
by syn

### The seconde chapter.

by synnes haue opteyned lyfe nat by their  
owne merites / but onely by the grace of  
god / and that whan all hope of lyfe was  
paste after mannes iudgement or by the  
myght of mānes nature: for howe could  
there be any hope of lyfe of them whiche  
were by nature the chylidren of the wrath  
of god / and condēned to death . But then  
God which is by nature good / gentyl and  
mercypfull / & ryche in mercy. Of his greate  
charyte and loue towarde vs hath resto-  
red vs deade by synne to lyfe agayne by  
Jesus Christe / and that nat of our good  
workes / but frely and for Christes sake  
only / by whome is our lyfe. The goodnes  
of ged in thys poynt is more to be noted  
towarde vs. That he hath loued vs whan  
we were his enemyes euill & wycked syn-  
ners that then he wolde nat suffre vs to  
peryshe in our synnes / but hath deliuered  
vs from death to lyfe to be heires of his  
kyngdome . 2. And that he wolde make  
vs sure of perpetuall health and lyfe.  
He sayeth that god hath quickened vs &  
raised vs agayne with Christ and made  
vs to lyt amonge the beauenly company  
with Christ / and that by the onely mercy  
& grace of god by the which we are saued.  
Here the Apostle speketh in the tyme past

**The seconde chapter.**

for the tyme to come / for the certayne of  
the thyng to come by Christ. And leaue  
any shulde be wauerynge in hope or  
doubtfull of the promysse of God to be  
fulfylled as at mannes promysse. God  
wyllety that men shulde be as sure of his  
promysse (as yf they were receyued in dede)  
by fayth and hope of them / whiche hope  
is neuer deceyued.

3. The raysing vp of Christ from death  
to lyfe maketh vs sure that we shall aryse  
from death to lyfe. ye we whiche are in  
this last tymes in the whiche thyng is  
shewed the ryche grace of God / and his  
myghty power to all the worlde and for  
all tymes.

**¶** F O R by grace are yelaued  
throughe fayth & that nat of your  
selues / for it is the gyfte of God /  
nat of woꝝkes / lest any man shuld  
booste hym selfe. For we are his  
woꝝkinan shype created in Christe  
Jesu vnto good woꝝkes / to the  
whiche god ordeyned vs befoze  
that we shulde walke in them.

**¶** Here we may learne of Paule cōfymes  
yf ned

**The seconde chapitre.**

It nere be to repete one thyng whiche we  
wolde haue surely knowe/ and prynced in  
menes hertes/ specially thys thyng/ that  
our saluacion cometh nat of our selfe/ of  
our workes or merites of man/ but only  
of the grace of god throughe sayth. In  
the which wordes saynt Paule reproceth  
all the that thynke our iustification doth  
come by other thynges then by the grace  
of god & by Christ: as by prayers/beades  
belowed at Dyon/by masses of Scala ce-  
ly by colarpes of our Lady/by saint Fran-  
ces gyrdle/cote/coule or habit/hose/shoes  
or botes/gyrdes/purse or knife/matyns  
masses or euensonge / or any other such  
like without the grace of god and without  
sayth: of y which cometh life euerlastyng.  
2. To sayth in the scripture is attributed  
our iustificacyon/nat because sayth is the  
author of our iustification. For the author  
of our iustification is Christ/ but iustifica-  
tion is attributed to sayth because sayth  
receyueth the mercy of god & beleueth the  
promysse of god made to iuste men and  
beleuers to be fulfilled. So sayth is the  
orgayne & the meane by the which we per-  
cepe our iustification to come of the only  
mercy of god/and it maketh us to beleue  
the scriptures that shewes that we are in-

The secont chapter

Assayed by grace throught saythe without  
all workes. Good workes go nat before  
sayth / but they folowe sayth and our iusti-  
fication by sayth and maketh vs certayne  
that we be iustified as shalbe (god willing)  
more playnly here after declared.

3. Al be it that we be iustified by sayth &  
knowe we haue our synnes forgiven of  
goddés goodnes throught sayth / yet we  
haue no cause why we sholde glorie in our  
selfe. For sayth is nat of vs / but it is the  
gyfte of god & nat the worke of our power  
as sayth saynt Paule. 2. Corin. 3. we are  
nat able of our selfe to thynke any good  
thought / as of our selfe : but all our habi-  
lite is of the lord. Also saynt Paule to the  
Rom. 2. sayeth. yf by grace we be saued  
nowe it is nat of workes / for grace is then  
no grace : but yf it be of workes nowe it  
is no grace.

4. Nat of workes least any man shulde  
booste hym selfe. Our health & iustice is  
nat of any workes. For yf it were of wor-  
kes / then myght men boost them selfe in  
theyr workes: but man hath nat where in  
he maye boost hym selfe. For what haste  
thou o man that thou haste nat receyued:  
and yf thou hast receyued / why dost thou  
glorie / as thoughe thou haddest nat recey-  
ued it



## The seconde chapter.

ued it. Therefore be that wyl glory let him  
glory in god/of whome cometh redempcyon  
iustification/health/saluacyon and lyfe  
euerlastyng in blyss.

5. But some parauerture wyl say. yf our  
wozkes do nat iustifye vs / we wyl do no  
good wozkes/or what shulde it profite vs  
to do good wozkes if by wozkes we be nat  
iustified: To thys saynt Paule here ma-  
keth answer sayenge/that we are the crea-  
tures of God made to do good wozkes /  
whiche God hath prepared that we shulde  
walke i them. So we may nat cease from  
doynge of good wozkes / althoughe good  
wozkes do nat iustifye vs. For good woz-  
kes are to be done to the glorie of god / &  
without blasphemy of god. It is blasphem-  
y to god to attribute to wozkes that is  
to be attributed and gauen onely to God.  
It is to be ascribed onely to god our iusti-  
ficacyon/our saluacyon/forgyuenes of syn-  
nes and lyfe euerlastyng/ wherfore good  
wozkes are nat to be done for thys intende  
that they shulde iustifye vs / deserue the  
grace of god /take away synnes & bringe  
lyfe euerlastyng by reason of the worke in  
it selfe. But good wozkes are to be done of  
chrysten men to shewe & declare our fayth  
to vs and to all the worlde. To declare our

### The seconde chapter.

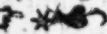
loue and kyndnes of our bette towardes  
god for by benefites giuen to vs. To make  
our callinge cerayne and sure so that we  
myght do the wyll of god / and auoyde his  
displeasure both in this worlde & also in  
the worlde to come. 1. Corin. 2. That we  
myght shewe our redynesse to do the wyll  
of God that we myght prouoke other men  
to glorifye god with vs. Math. 5. That  
we myght agre to our creation / and profit  
other men in goodes and gyftes gyuen vs  
of god for that ende. And that we shulde  
be alwayes to the glory of God without  
faute before hym by loue. Ephe. 1. For  
these causes & diuerse other / good workes  
are to be done. ❧ ❧ ❧ ❧ ❧

6. Some peradventure wyl say. If good  
workes do nat iustifye vs / take nat away  
synne & geue euertlastyng lyfe. wherfore  
in the scriptures is iustificatiō / forgynenes  
of synne and lyfe eternall attributed to  
good workes so often To this I answere  
that scripture ofsynnes speaketh after the  
maner of men. The father asynnes enty-  
seth his sōne to do his wyl by promise of a  
reward. So the scripture speaketh after  
the maner of fathers or of men where as  
it promyseth iustification / forgynenes of  
synne / & life euertlastyng to them that kepe  
the

## The seconde chapiter.

the commañdementes of god hath be sayth:  
full: as Christ sayeth. Math' 18. If thou  
wylle entre into lyfe kepe the commañde-  
mentes of god. Here the scripture speaketh  
after the maner of men enuylung euer  
man to kepe goddes commañdementes / pro-  
misyng them a rewarte / if they kepe God-  
des commañdementes. He meaneth nat here  
that the keepyng of the commañdementes  
deseructh lyfe euerlastyng: but rather that  
lyfe euerlastyng is frely geuen to thē that  
kepe the commañdementes of god / and they  
may be sure of lyfe in hope & blisse to come  
that kepe the commañdementes. And they  
that kepe nat goddes commañdementes may  
be sure they shal haue no lyfe in the worlde  
to come / but shalbe dampned ppetually in  
hel. furthermoze where as the scriptures  
do apere to grue to workes forgeuences of  
synnes. The scriptures speaketh of such  
workes that be done in fayth / which hath  
alway annered forgeuences of synnes / nat  
for the workes sake / but rather for the fayth  
that they were done in / bycause they that  
worke these workes were iustified before  
god through fayth before they dyd worke  
fynally some tyme in the scripture iusti-  
ficacyon is attributed to workes / bycause  
workes declare th men to them selues and

The seconde chapter.

loue and kyndnes of our bette towarches  
god for hy benefites giuen to vs. To make  
our callinge certayne and sure so that we  
myght do the wyll of god / and auoyde his  
displeasure both in thys worlde & also in  
the worlde to come. 1. Corin. 2. That we  
myght geue our redynesse to do the wyll  
of God that we myght prouoke other men  
to glorifye god with vs. Math. 5. That  
we myght agre to our creation / and profit  
other men in goodes and gyftes gyuen vs  
of god for that ende. And that we shulde  
be alwayes to the glory of God without  
faute before hym by loue. Ephe. 1. For  
these causes & diuerse other / good workes  
are to be done. 

6. Some parauenture wyl say. If good  
workes do nat iustifye vs / take nat away  
synne & geue cuerlastyng lyfe. wherfore  
in the scriptures is iustificatiō / forgynenes  
of synne and lyfe eternall attributed to  
good workes so often. To this I answer  
that scripture ovsymes speaketh after the  
maner of men. The father asymes enty-  
seth his sōne to do his wyl by promise of a  
reward. So the scripture speaketh after  
the maner of fathers or of men where as  
it promyseth iustification / forgynenes of  
synne / & life cuerlastyng to them that kepe  
the

## The seconde chapiter.

the cōmaūdemētes of god hath be sayth:  
full: as Christ sayeth. Math' 18. If thou  
wylle entre into lyfe kepe the commaūde-  
mētes of god. Here the scripture speaketh  
after the maner of men enuylung euer  
man to kepe goddes cōmaūdemētes / pro-  
misung them a reward / if they kepe God-  
des cōmaūdemētes. He meaneth nat here  
that the keepyng of the cōmaūdemētes  
deseructh lyfe euerlastyng: but rather that  
lyfe euerlastyng is frely geuen to thē that  
kepe the cōmaūdemētes of god / and they  
may be sure of lyfe in ioye & blisse to come  
that kepe the commaūdemētes. And they  
that kepe nat goddes cōmaūdemētes may  
be sure they shal haue no lyfe in the worlde  
to come / but shalbe dampned ppetually in  
hel. furthermoze where as the scriptures  
do apere to grue to workes forgeuēnes of  
synnes. The scriptures speaketh of such  
workes that be done in sayth / which hath  
alway annered forgeuēnes of synnes / nat  
for the workes sake / but rather for the sayth  
that they were done in / bycause they that  
worke these workes were iustified before  
god through sayth before they dyd worke  
fynally some tyme in the scripture iusti-  
ficacyon is attributed to workes / bycause  
workes declare th men to them selues and

## The seconde chapter.

to other that they haue a true and iustly saythe by the whiche they be iustified before god. And so iustificacyon of workes is the declaracyon of true sayth / and so is iustification take some tymes in the scripture as in James .2. & Lucc .19. where Christ sayeth to the Phariseis. You are they which iustify your selues before me / God knoweth your hartes.

7. we be the creatures of god ordinated to do good workes. Here in these wordes two thyngs we be taught. fyrst is that we be the creatures of god & his workemanshyp made of him. Of the which we may fully persnade to be the loue of god / for no man hateth his owne worke but loueth it and wyl nat suffre it to perpe / and if we be the worke of god (as we be i dede) we may nat be proude agaynst our maker or be displeased with hym sayeng why hast thou made me after this fashyon or that fashyon it is nat mete that the pot shulde say to the potter / why hast thou made me to this vse or that fylthy vse / and another that deserveth no better then I to be had in honour & glory / of this thinge there is none other cause to be geue but the wyl of the potter / and it is conuenient that euery pot shulde be content with the wyl of the potter / and nat that

The seconde chapter

nat that he shulde murmure agaynst the  
potter that hath preferred another be-  
fore hym syth the potter is in nothers det/  
and both pottes haue that that they haue  
only of the wpll of the potter. The seconde  
tying is that we shulde learne to knowe  
for what ende we were created of god/that  
is to say/nat that we shulde be ydle or lyue  
euyl and folowe the pleasures of our fleshe  
or of the worlde/but that we be created to  
do good workes & suche workes nat as we  
thynke good to vs but such as God hath  
ordynated that we shulde walke in them.  
And here he exorteth men to good workes  
leaste any shulde thynke saythe suffycient  
and cōdemne good workes/ good workes  
I meane suche as God hath appoynted  
vs to do by his holy worde and nat suche  
workes as men leynge goddes worde  
hath appoynted to serue and please God  
with all. And here in this place may fall  
away pylgrymages /offerpynges of cārels/  
gylpyng of Images /and religions of mē/  
which be workes nat instituted of god but  
of man and inuented of man without god  
des worde /so; the which voluntary wor-  
kes many haue contempned and leste on  
done the workes cōmaunded of God/and  
preferred wpll workes aboue them.



## The seconde chapter.

8. The moueth vs here nat to stande still  
whē we haue done one good worke/ but to  
go forwarde from one good worke to ano-  
ther apoynted of god & nat of our selfe of  
our good intēte thought of vs to honour &  
please god with all/ when we can nat tell  
whether god wll be honoured after that  
way which we haue ymagined to honour  
hym. For his honour doth nat consist in  
workes soude out by men/ but in the wor-  
kes appoynted in the scripture. For if al  
our newe soude workes were taken a-  
way no parte of the workes assygned by  
God in the scriptures shulde be taken  
away. I meane if all pilgrymag<sup>s</sup> to payn-  
ted stokes/ or stokes/ all gytyng of p<sup>er</sup>ma-  
ges/ all offering bp of candel<sup>s</sup>/ al monkes  
& freers/ al masses of Scala celi/ al trental  
masses were taken away/ no parte of the  
workes cōmaunded by god shulde be taken  
away/ no parte of goddes glozy shulde be  
minysshed/ but rather promoted and set  
forwarde. For these workes soude by man  
hath hyndered muche the true honour of  
god that god, hath nat bene truly hono-  
red as he shulde be in sp<sup>irit</sup>e & in treweth/  
these wll workes hath letted many to do  
theyr charite where they shulde haue done  
so the poze people (bought by p<sup>re</sup>cious  
bloude

The seconde chapter.

bloude of Christ ) whiche hath had neede  
of the helpe of man . Also in that saynt  
Paule exhorteth men only to do the wor-  
kes that god hath comaunded in the scrip-  
tures and wylleth that we shall walke in  
them and go forwarde in them & encrease  
more & more / me thynke in these wordes he  
teacheth workes comaunded of god to be  
sufficiēt to opteyne life euertlasting if none  
of our newe founde holy dayes or our wyl  
workes inuented of our good zeales onely  
without goddes worde be put to the wor-  
kes of god / we adde to the workes of god  
many workes of mānes inuencion/as who  
shulde say goddes workes were nat perfect  
excepte men shulde put to some thyng to  
make the perfect / as god coulde nat geue  
vs health and lyfe euertlastynge / excepte  
that we of our blynde zeales shulde put to  
some thyng of our addiciō. I do nat speke  
here agaynst any godly ecuyll ordinaunce  
or any godly ceremony yet bled, or may be  
bled in tyme to come that be made to set  
furthe goddes glory / or for any dyscent or  
comely ordre to be had amonges men in  
the worlde / or for any polytyke ende to be  
bled amonges christen men as charite re-  
quyret the glory of god better promoted  
and bys worde more regarded and set by /  
and

The seconde chapter.

and the charite of the chistians more encreased to the comodite of all good men.

**¶** Wherefoze remembze that ye (whiche afore tyme were Gentyles after the fleshe and were called by cōcupyson of them that are called synnecision after the fleshe whiche synnecision is made w hand) that ye at the same tyme were without Chryste and reputed alienates frome the cōmon welth of Israel / and were straungers from the testament of promes / therfoze hade ye no hope / and were without god in thys worlde.

**¶** To this place saynt Paule hath spokē generally of the grace gyuen to al mē nowe begynneth he to speake of the grace of god gyuen more specially to the gentyles when it pleased god onely of hys goddnes and nat of the merites of the Gentyles to call them to grace & to sayth whiche iustifyeth them / and here the apostle teacheth all preachers after that they haue shewed the general graces of god gyuen frely to all

men

**The seconde chapter.**

men to apply the grace or the benefites of  
God more specially to periculer men / as  
to them to whom it is spokē to bying the  
to the remembzance of the benefytes of god  
towards the to gyue god thanks for the  
by the knowledge of whom came al good-  
nes / after the example of S. Paulc here in  
this place which applyeth the grace of god  
gyuen to the Scitples / to these Ephesiāns.

2. He moueth these Ephesiāns to cal to  
they remembzance the state of leuyng  
they were in before the grace of god / and  
the state they be in now after the grace of  
God gyuen them / whiche thyng if they  
do they wyll with gladnes gyue hartye  
thanks to God and glorify hym for his  
goodnes and shewe them selve thankful to  
god by all redynes to obay and do goddes  
commaundementes.

3. He sheweth what they were before the  
gospell was preached to them / and before  
they had receyued sayth in Iesus Christ  
firste he sayeth that they had an obious  
name hated of al good men / that is to say /  
they were called Preputians which was  
amongest the Iwes as opprobri<sup>us</sup> a name  
as is amongest vs christen men / a Turke  
or a Sarazyn or vnchristened. And the  
Iewes eschewed the company of the Pre  
putians

The seconde chapter.

putians and wolde neyther cate drynke  
nor speake with the Preputians and ab-  
horred theyr company as we do the o-  
ther people or Pagans / and he that  
wolde vse the company of the Prepu-  
tians was abhorred of the Iues / as they  
were angry with Peter that had preched  
at the comaundement of god to the Gen-  
tyles. Actes. 1. 1. 2. but now we haue an-  
holy name lauded & magnified of all good  
men / and also of god the father . Also be-  
fore you were without Christ / that is nat  
that Christ was nat your sauour and re-  
demer promysed / but that you knewe nat  
Christ to be your sauour and redemer  
promysed as well to the Gentyles as to  
the Iues / as apcretly in the promysc made  
to Abraham / that in his seede shulde all the  
Gentyles be blessed / and that Christ was  
the expectacyon of the Gentyles / but this  
mystery was hyd frome the worlde vnto  
Christes incarnacyon that Christ shuld  
be a sauour to all men / both to the Iues  
and to the Gentyles . This mystery was  
knownen to some both of the Iewes and  
Gentyles / but they were very fewe in com-  
parison to them that were ignorant or els  
it may be sayd that the Iues and the gen-  
tyles that were saythfull and beleued in  
Christ

## The seconde chapter

Christ to come the onely sauour of the worlde / by the which sayth they were saued that they knewe nat when Christ shulde come / after what maner / howe / and by what meanes he shuld redeme and saue the worlde from euerlastyng death / so the Gentyles was counted without Christ that amongst the Gentyles the knoweledge of Christ was nat so comon before Christ; incarnacyon as it was after. whā the Gospell was preached equally to the Gentyles as to the Iues. Also the Gentyles was counted alyans from the comon welth of Israel / that is to say they were as foryners hauyng no clayme ne by tie to any prophet or commodyte gyuen or promysed of god to the Israelys that they had or professed. Here he taketh bys similitude of auncestry that hath priuileges and great commodyties graunted to them whiche the Lityzens haue enioye and possesse / straungers and forcniers haue no parte of these comodyties that the Lityzens haue / this priuilege of the which is spoken here is the inheritaunce of the kyngdome of heauen whiche was promysed to the saythfull that kepte goddes commaundementes as well of the Gentyles as of the Iues / although the Gentyles coulde nat

### The seconde chapter.

not challenge it by no lytle giuen to them  
as yet whā the gospel was hypd from the  
4. And were strangers from the testamēt  
of promise / as who shulde say / the  
promyses of lyfe euerlastyng was strāng  
to you / you knewe nat & they perceyued to  
you / you coulde claime nothyng of the lyfe  
nor inhertraunce in heauē. Also you were  
without hope of lyfe to come and wātyng  
god in the worlde / nat that they wanted  
God / or thought there was no God / but  
they that beleued nat in the true god / and  
thought the god of heauen nat to be they  
god / a gentle / meke / good and a mercifull  
god / they / sauour and redeemer without  
all hope of lyfe to come in the other worlde  
Thys was the state of these Ephesians  
be fore the gospel was preached to the by  
the apostles and by other after Christes  
incarnation.

5. In that the apostle speaketh of the cyrcumcision of the fleshe to whom the name of prepuacion was odious / the apostle sheweth two maner of cyrcumcisions / one is in the fleshe another is in the spirite or in the herte / all the Iewes was cyrcumcised in ther fleshe / but nat cyrcumcised in the herte / so / there was many busaythefull Iues rebelles to god murmuring against him



**The seconde chapter.**

hys disobedient to hys commandementes  
whiche althoughe they were cyrcumcised in  
the fleſhe yet in the ſpíríte and in the herte  
they were nat cyrcumceſſed . Among the  
Gētyles that neuer harte of Chriſt none  
was cyrcumcised in the fleſhe / but dyuerſe  
was cyrcumcised in ſpíríte and in herte / as  
all they of the Gētyles that beſeued in  
god and was obediēt to his worde as was  
ſaaman / Cyr<sup>o</sup> / Abimelech / Jetro father  
in lawe to Moyses / and other mo of the  
Gētyles / That ſome of the Gētyles be  
cyrcumcised in the fleſhe but cyrcumcised  
in ſpíríte & in herte / and was of the electe  
people of god to ſaluacyō / we may gather  
that there maye be of the electe of god a-  
mongest the Turkes & Pagans althoughe  
they haue nat our outwarde chriſtian pro-  
feſſion as was amongst theſe Gētyles  
ſome better chriſtians then was many a-  
mongest the Jewes. Alſo me thynke the  
apōſtle in theſe wordes that he ſayerh ſome  
were cyrcumcised i the fleſhe checketh ſome  
of the Jewes cyrcumcised in the fleſhe but  
nat in the ſpíríte . whiche was nat to be  
preferred before the Gētyles / and in theſe  
wordes he checketh ſome amōgeſt vs that  
be worſe in lyuynge then the Turkes or  
Pagans / which thyng is a greate ſhame

The seconde chapter.

To all such euyl and vnfaithful christians.

**E**B V T nowe ye that be in Chyſt  
Jeſu, and a ſoze tyme were ſatce of  
are nowe made nye by the bloude  
of Chyſte.

**B**efore theſe the apoſtle hath ſhewed  
the ſtate of theſe Ephelians & of all Gen-  
tyles before they receyued ſapth, that they  
had an odious name that was in hatred/  
they were called vncircumciſed Preputi-  
ans / without Chyſt / aleauntes from the  
comon welth of Iſraell / ſtrangers from  
the promyes of God that promysed lyfe/  
without hope of lyfe / wantyng god in the  
worlde / people gynn to ydolatre / folowyn-  
g al pleasures of the fleſhe / ignorant of god.  
Nowe he ſheweth that they be deliuered  
amongest the people of god as of the by the  
grace of god onely / throug ſapth in chriſt.

2. By Chyſt you be receyued whiche  
were before aleaſites / be made of the hous-  
holde and cytezins by the bloude of chyſt  
ſhed on the croſſe to ſaue all the that were  
loſte by synne / and that wyl beleue truly  
in Chyſt and knowe hym to be an holl  
ſauour / & no botcher / or a parte ſauour /  
but an holl ſauour / as I haue ſayd before

The seconde chapter.

**FOR** he is our peace/which  
of bothe hath made one/and hath  
broken downe the wall that was a  
stop by twytte vs / and hath also  
thoroughe his fleshe put away the  
cause of hatred (namely the lawe  
of the comaundementes conteyned  
in the lawe wyttē) that of twayne  
he myght create one newe man in  
hym selfe, and make peace, and to  
reconcyle bothe vnto God in one  
body through the crosse/and so he  
flewe þ̄ hatred thorough his owne  
selfe, and came and preached peace  
in the gospel vnto you which were  
a farre of, and to them þ̄ were nēy.

**Chryst** is our peace and our peace ma-  
ker with the father/and howe he was our  
peace here he sheweth . First in that he  
made of two peole the Iues and the Ge-  
tyles one people to hym agtrynge in one  
thyng. I. in the true worshyp of god and  
helth by chryst . Secondely in that he  
toke away tye wal of debate/that is to say  
the causes and the occasions of all stryfe

**The seconde chapter.**  
and contrarily by twene the Jewes and  
the Gentyles / whiche was the lawe as  
circumcision / ceremonies and other sacri-  
fices comanded in the lawe to be kepte for  
a tyme to Christs comyng / whiche the  
Jewes styll desired and wolde haue them  
kept after Christ as they were before / or  
els they sayde no man coult be saued / for  
without circumcision they thought no  
man coult be saued / and therfore they con-  
demned the Gentyles vncircumcised and  
thought they coult nat be saued by cause  
they were nat circumsised / but christ toke  
away this contention and shewed that cir-  
cumcision was nat of necessitye to saluacion  
of the soule.

2. Christ hath taken away the lawe as  
touchyng the ceremonys and iudiciall  
lawes .ye and the morall lawe also that it  
shalbe done no more for feare scrupill and  
bounde feare as in tyme past / but that it  
shalbe kepte for loue only to god. Christ  
hath taken away the lawe as touchyng  
the ceremonials and iudicials that it is  
nat now necessarye to kepe them / but that  
health may be without them / nor yet they  
are nat to be kepte vnder the payne of dan-  
nerpon of the soule. for yfte euerylastyng  
may be without circumcision and other  
such

## The seconde chapter.

such lyke ceremonies all and iudiciall lawes  
which be abrogate and taken away / that  
it is in a mannes liberty to kepe them or  
nat kepe them. It is no vertu to kepe the  
nor synne to omittie them. And contrary  
it is no synne to do the excepte any shulde  
haue lyke opinyon in them as the Jewes  
had / that they thynke they muste nedes  
kepe them or els they can nat be saued / so  
thynke they be iustified by the keepynge of  
such ceremonyall and iudiciall lawes and  
shall obtayne by the meanes of them for-  
gyuenes of synne and eternall lyfe / in that  
opinyon to kepe these lawes is synne after  
the gospell preached by Christ and bys  
apostles / as touchyng morall preceptes  
Christ hath nat taken them away / but  
that they shall nat be done for feare of the  
law / for feare of hell / and the punishment  
therof / but for the loue of god / with al glad-  
nes of herte.

3. That of twayne he myght create one  
newe man in hym selfe. for what ende &  
purpose Christ abrogated the ceremony-  
als and iudiciall lawes he sheweth / that is  
that he shulde make of two people one peo-  
ple eternall to him / that the one shulde nat  
contemne the other / as the Jewes contem-  
ned the Gentyles before / and the Genty-

The seconde chappell.

les the Iues but that they shulde agree in  
 one god chryst Iesus the sauyour of all  
 and in the true worshyp and say the by the  
 whiche both the Iues and the Gentyles  
 shulde be sau'd & iustified before God and  
 nat thorough any obseruaunces of the lawe  
 that all men shulde knowe the lyfe and  
 healtbe of man nat to be in cyeumcision  
 outwarde / in ceremonies / in sacrifices in  
 inuencion and religyon or merites of men  
 nor in the worshyp of ydoles / nor super-  
 stitiousnes of mānes religion / but alone in  
 Chryst that no man shulde reioyce in any  
 other but in the lord and in the crosse of  
 Iesu Chryst. Gala. 6. So chryst hath  
 reconceyled the Iues and the Gentyles ta-  
 kyng from them both / parte of theyr plea-  
 sure / from the Iues cyeumcision / ceremo-  
 niell and iudiciall lawes / from the Gen-  
 tyles idolatry and lechery. In the whiche  
 thynges both partes had greate pleasure  
 in / so Chryst hath reconceyled the Iewes  
 and the Gentyles in that he toke awaye  
 the hatred and the cause of theyr hatred.  
 So I thynke amonges vs nowe shall ha-  
 tred cease and we shall all be made one /  
 sythe the cause of our hatred is nowe ta-  
 ken away by the kynges mayestyes com-  
 mandement. The hatred that was among-  
 ges vs

### The seconde chapter.

ges be for the moſte parte was for the  
wauſhyppynge of ſtockes / ſtones / blockes  
paynted and gilted / now theſe be taken  
away I ſuppoſe a greate parte of our ha-  
ted to caſe and charge to encreaſe to the  
glory of god and the proſpſe of many.

4. Howe chryſt hath reconcyled vs syn-  
ners to the fauour of the father agayne  
here is ſhewed that was by the croſſe; that  
is to ſay by Chryſt a full ſacrifice and a  
ſufficient oblacion for all the ſynnes of the  
worlde / by the whiche oblacion of chryſts  
body ones offered by for al ſynners / al were  
made parſit, reconciled / had forgiuenes  
of ſynnes, made beloued to god the father,  
and heires of his kyngdome by chryſt that  
died on the croſſe for our redempcyon ſal-  
uacion / iuſtification and lyfe eternall.

5. And came and preached peace in the  
goſpell to you that were ferre of / that is  
Chryſt preached peace and quietneſſe in  
the hertes of the Gentyles, whiche was  
counted ferre from the peace / fauour and  
loue of god. And this peace was wrought  
by the outwarde preachynge of the goſpel  
and the inwardes workynge of the holy  
ghoſt. So was peace broughe both of the  
Iewes and the Gentyles through Chryſt  
& by no other meanes than by his death of  
the croſſe.



The seconde chapter.

¶ If chryſt hath take away theſe thynges that was of a neceſſyte comanded of god to be kepte bycauſe they were no more profitable for the people. Howe much more ſhuld no man merueyle nowe if ſome inſtitutions and religions of men be now taken away by Goddes worde / which be nat profitable to man / nor yet to the glory of god / which do cauſe much falſe truſtes / ſuppoſitiouſnes / erroneous oppynions / falſe iudgementes / backwarde iudgementes / ydolatrie / and hyndereth the trewe honour of god and ſayth in chryſt Jeſus / and hath made men to put theyr truſt of healt and ſaluacion in other then in chryſt / and ſo brought men to death & damnation / from the which damnation to deliuer vs / chryſt ſuffered death on the croſſe / and brought to al beleuers and keepers of goddes comandementes lyfe euerlaſtyng in al ioy & blyſſe.

¶ For by hym we haue both entrance in one ſpirite vnto the father  
¶ Of theſe thynges that go before ſaynte Paule nowe ſheweth playnely that by Chriſt only the way to the father of heauen is made open to all men / both to the Jewes and Gentyles / and that the Gentyles be as well of the houſhold of god as  
the

### The seconde chapiter.

The Iues/and made departs of the kyng-  
dome of god by chryst/ and the waye to  
the father open to the Gentyles as to the  
Iewes and that by chryst.

1. In that the way is made open to all  
men by chryst and by none other / saynt  
Paule reproceth those that wolde men  
shulde go and despye sayntes departed to  
praye for them that by the intercessyon of  
sayntes departed men myght come to the  
father without chryst. We thynke it is  
folysenes to leue the way to the father of  
heauen appoynted and assigned vs in the  
scripture and to seke another way nat spo-  
ken of in the scripture / sythe it is so that  
we be uncertayne whether that sayntes  
departed be in that state that they wyl or  
be meanes for vs to the father or nor whe-  
ther they here vs callinge to them or nor  
whether they knowe our necessite or nor  
whether they be hard of the father and op-  
tayne they purpose or nor. Of these thyn-  
ges we haue no certayne by the scriptu-  
res/wherefore I thynke it mete in this be-  
halfe to be consent with teachynges of the  
holy scripture, which teacheth al necessaty  
truthes for mannes saluacion / and not to  
seke another way to the father then the  
scripture teacheth. Saynt Paule sayeth

E. 3.

here

## The seconde chapiter.

here that the waye to the father is made open to all men nat by Peter/ Paule/ Iohann/ or James/ Mary/ or Magdalene but by christ which is the mediator betwene god and man .1. Timo. 2. Saynt Paule sayeth there is but one mediator betwene vs & the father. we make many without the scriptures/howe do we and S. Paule agre. Howe do lyght & darcknes agree. Forthermore Ie as yet no cause nor necessity that shoulde make vs to go to the sayntes departed and desyre them to be mediators and meanes to the father for vs, lythe there is no comāndement in the scripture/ no example of holy men lesse vs to folowe/ no promple made to vs that we shalbe harde of these sayntes / or that we shall optayne our request the sooner by the intercession of these sayntes departed whom we call on and desyre to praye for vs. why shoulde we leue christ the only sonne of the father of heauen our dayly aduocate and mediator, whiche only prayneth that is necessary for vs/ and go to other whom we knowe nat / whether they be in that state of slupng that they may heare vs calling to the or no/ or whether they will here vs. Folshynes it is to leue the certayne for the vncertayne. Certayne it is that euery praye

## The seconde chapter.

prayeth continually to the father for vs /  
and Christ is the full satisfaction for our  
synnes. 1. Iho. 1. and for the synnes of the  
whole worlde. If christ be our aduocate  
as he is in dede and optayne of the father  
that is necessary for vs / what neede haue  
we of the prayer of sayntes nat comaunded  
in the scripture / that were as who shulde  
say / that god wolde nat here Christ pray-  
eng for vs / or that he wolde soner here the  
sayntes departed prayeng for vs then christ  
his sone / or that the prayer of Christ were  
nat suffycient to optayne of the father / that  
is necessary for our saluacion / then it were  
neede for vs to desyre the prayer of sayntes  
departed / but seynge God the father wyl  
here Christ bys sonne before all sayntes /  
and christes prayer is suffycient to optayne  
all that we haue neede of for our saluacion.  
I thynke we haue nonede that sayntes de-  
parted shulde pray for vs. But peraduen-  
ture some wyl here obiecte and saye that  
thys reason makes agaynst the prayer of  
the that be a lyue / to this I make answer  
that it is the wyl of god that these that be  
alyue shulde one pray for another. Iaco. 5  
& Rom. 15. but so it is nat certayne by the  
scriptures / that these that be departed shulde  
pray for vs / or that they may or wyl pray  
for

### The seconde chapter.

for vs. Also some wyl say that they dare  
nat be so bolde as to go to Christ at the  
spyl. Therfore they say they wyl go to  
the sayntes that be in fauour with Christ  
that by theyr intercession they may come  
the soner to Christ/ but I pray pou/ what  
opinion haue these men that so sayeth and  
shynketh of Christ / do these thynke that  
Christ is more mercyfull / more gentle/  
more ready / more glad to heare the when  
they call then the sayntes be. Is ther any  
of the sayntes departed more mercyfull  
then Christ: more louyng then Christ:  
is there any of the sayntes that wyl here  
be before Christ: that loue vs better the  
christ: that careth more for vs then christ  
If christ loue vs better then sayntes for  
he hath bought vs more dere then sayn-  
tes / he hath bought vs by no corrupty-  
ble thynges as golde or syluer but by his  
precious bloude / we may be sure that he  
loueth that thyng that he bought so dere/  
better than sayntes that knowe nat the  
pryce / and that he hath more care for vs  
then sayntes haue/ therfore let vs nat be  
a frayle to go with fayth and mekenes to  
Christ so kynde/ so louyng/ so gentle / so  
glad/ so ready to receyue vs/ ye more ready  
to receyue vs/ then we be to come to hym.

I praye

The seconde chapter

I praye you what thyng make they of  
 Chyſt / that wyll go to ſayntes departed  
 that they may come to Chyſt and ſo by  
 Chyſt to the father / but Chyſt to be as  
 a harde man that wyll nat ſuffre petycos  
 ners to come to hym without meanes / to  
 be as a cruel man, vnmerciful and vngel  
 tyll. And that none ſhulde thynke ſo of  
 Chyſt / he calleth ſayeng come vnto me  
 all you that labour and here heauyburden  
 and I wyll reſreche you. Math. 11. He cal  
 leth al men to hym / as wel the poore as the  
 ryche / the ſubiecte as the kyng / the ſaynt  
 as the preſt. Saynt Paule ſtymes ex  
 horteſh men to come to Chyſt with great  
 bouldnes. Hebr. 4. If chyſt do call vs  
 and byd vs come to him / why ſhulde we be  
 aſſrayde to come to Chyſt & me thynke it  
 is agaynſt good maner nat to come when  
 we be called / yf me thynke it is ſolowenes  
 to deny to come to hym, whom we deſyre  
 to ſpeake with, when he calleth vs and ſay  
 we are nat worthy to come to hys preſence  
 but wyll deſyre ſome of hys belouyd ſer  
 uautes that we may come to his ſpeache  
 ſeyng the lord doth call vs and wyll  
 we ſhall come to hym without ſpechemen.  
 ſeyng that Chyſt is the way to the fa  
 ther and that there is none other way nor  
 meanes

### The seconde chapter

meanes to the father without chryſt. **Ic.**  
**14.** They labour in vayne that ſeek ano-  
ther way to come to the father of heauen  
then by chryſt/ nor yet can obteyne of the  
father that that is neceſſary for vs ſo ſoon  
as Chryſt to whom God the father hath  
promyſed that he will deny vs nothinge  
that we ſhal aſke of him worthely in fayth  
for chryſtes ſake. **Ihan. 14.** Therefore let  
vs preferre no ſaynt before chryſt but aſke  
of the father thynges meete to be asked for  
Chryſtes ſake, and we ſhal optayne our de-  
ſyre accordyng to the promyſe of god. **Jo.**  
**14.** God doth nat promyſe to graunt our  
petition if we deſyre of him in the name of  
any ſaynt departed/ therefore me thynke it  
is ſolymenes to forſake that is certayne &  
ſolowe that is vncertayne/ certayne it is  
that we ſhalbe harde of the father yf we  
aſke for chryſtes ſake & in Chryſtes name  
but whether we ſhalbe harde yf we aſke in  
the name of any other ſaynte departed/ it  
is vncertayne by the ſcriptures/ yc it is vn  
knownen whether the ſayntes here be call  
ying to the or no: whether they knowe our  
neceſſite or no: whether they be in ſtate  
that they do praye for vs or no: or can or  
may by theyr prayer obtayne any thyng of  
the father for vs. The ſcripture will that  
we



The seconde chapter,

We shulde pray to god. Mark 6. 7. Jaco. 1.  
in the name of Christ. Scripture wylleth  
that we shall pray to them in whom we  
shulde put our trust. Roma. 10. and haue  
hope to obtayne our petition of / no trust  
nor hope is to be put in sayntes / wherfore  
me thynke prayer is nat to be made to  
sayntes departed / me thynke that prayer  
to sayntes be a sygne of diffidence of Christ  
and of hys goodnes / and therfore men run  
to sayntes to obtayne theyr fauour and  
helpe / and yet all goodnes cometh of god  
Jaco. 1. and nat of sayntes departed / of an  
euill perswasion of Christ I thynke men  
leue Christ and run to sayntes perswading  
with them selfe that Christ wyll beare no  
syners / therfore they run to the sayntes  
despyng theyr helpe as who shulde say  
there were more mercifulnes / more gen-  
tylnes and loue in sayntes then in Christ /  
whiche opimon to haue in Christ is euill  
and dampnable. Some there be defenders  
of prayenge to sayntes moued by dyuers  
reasons / one reason is / this they say that  
sayntes departed be membres of the same  
body of Christ that we be of / and all mem-  
bres are profitable one to another. Sayn-  
tes departed can nat profite vs lpyunge  
in theyr nowte but by theyr prayers / wher-  
fore

### The seconde chapter.

Some they thinke that sayntes departed  
praye for vs / & that we be helped by theyr  
prayer / to this reason may be answered the  
spirit to the maior / that sayntes departed  
are members of the same body that we be  
of to obteyne lyfe and glory euerlastyng in  
heaven with christ / but whether they be  
members to profit other members by wor-  
kes of charyte as lyuyng members shulde  
profyte one another I am uncertayne by  
the holy scriptures . I suppose they have  
done theyr worke appoynted the to do of  
god / and this sayeng me thinke S. Paule  
doth confirme . Ro. 12. & Ephe. 4. where  
he sheweth the workes of the members / &  
also Gala. 6. sayeng. whyle we haue tyme  
let vs worke good to all men / chiefly to the  
that be of the household of fayth / also if all  
members be profitable one to another. I  
wolde gladly knowe howe profitable be  
the lyuyng members to the holy sayntes  
in heaven that nedes nat our helpe / seing  
we be members of the same body of Christ  
that they be of / or howe profitable be one  
saynt to another. To the minor / they saye  
that sayntes departed can nat profite vs  
but by theyr prayer / this reason may be  
denyed / for sayntes departed other waye  
profyte and do profite vs / they confirme

our

## The seconde chapter.

our sayth to trust surely in god / and that  
our trust shal nat be deceaved / but that we  
shall haue the rewarde that we trust for  
they certifie vs of the goodnes of god / of  
the lyfe and glozy to come after thys lyfe.  
They shewe vs the merite of goddes pro-  
mysses. They teache to vs to folowe theyr  
foure steppes to haue sayth as they had /  
hope & charite / patience / mekenes / merci-  
fulness and other vertues / in the whiche  
they gyue vs example to folowe them and  
make vs sure of lyfe and glozy after thys  
lyfe / as they be in. After thys facion I thinke  
the sayntes departed profite vs / and thys  
profyte maye be gathered oftymes in the  
scriptures / but that they profite vs nowe  
by theyr prayer I haue nat redde in the  
scriptures : I knowe nat by the scriptures  
that they pray for me no more then they  
do almoste dedes for me / scynge both  
be workes of charyte . Also they haue  
an other reason that moueth them to  
thynke that sayntes departed praye for  
them / whiche is this. They say sayntes  
departed hath lost none of theyr charite  
that they had in thys worlde / but rather  
hath theyr charite entreated more & more  
they of theyr charite prayed for vs beyng  
on lyue. Muche more they say nowe they  
praye

### The thirde chapter.

praye for vs. To this I aunswere that  
they loue be encreased towards god more  
and moze / but as towards man I am in  
doubte. I wolde gladly of it be made cer-  
tayne. And where as they say that they  
spynge of theyr charite prayed for vs /  
muche more nowe they pray for vs. So  
I may say that they spynge of theyr cha-  
rite preached to vs the worde of God /  
a worke of charite as necessary as prayer /  
ergo they preache to vs nowe. Here is to  
be proued what workes of charite sayntes  
departed nowe in theyr state may do or do  
The holy scriptures sayth that workes  
must be done in sayth that please God /  
sayntes haue nat sayth / wherfore it semeth  
to folowe that sayntes do nat worke after  
this present lyfe / or els theyr worke shulde  
be done in sayth that they myght please  
god. Also scripture promyseth a rewarde  
for euery good worke / prayer is a good  
worke / prayer therfore doth nat want his  
rewarde before god. But for the prayer of  
sayntes departed I reade no rewarde pro-  
mysed of god / but euery man shall haue  
his rewarde for workes done in this pre-  
sent lyfe & in the body. Gala. 6. 8. 2. Cor. 5.  
sayth saynt Paule. All we shall stande be-  
fore the iustyce of god / and shall euery one  
receyue

### The seconde chapter.

recept accordyng to hys doynge the  
tyme he was in his body / shall receyue  
good or euill. Finally as touchinge prayer  
to sayntes departed I thynke it no dam-  
nable thyng to pray to them / nor yet no  
necessary thyng to pray to them. I thike  
it shulde be more for the glorie of God to  
kepe sure trust and true confidence in god:  
and to knowe that all goodnes / healeth/  
lyfe / saluacion / glorie eternall cometh  
only of god & of his mere mercy towarde  
vs. If no prayer at all were made to sayn-  
tes departed. For by prayer made to sayn-  
tes goddes honor hath ben taken away &  
his power mynished. Honor due for god  
gyuen to sayntes / trust & confidence taken  
from god and put in sayntes / & the blynde  
ignoraunt people more redy to go to sayn-  
tes / ye to the Images of sayntes then to  
god and desyre healeth and socour of them  
suche hath ben our blynde ignoraunce.  
Thys prayenge to sayntes hath ben the  
cause of muche Idolatry / of muche false  
trust & confidence in sayntes and in Imas-  
ges / & that so many hath desyred healeth  
of sayntes rather then of god for theyr  
dyscaies / as of saynt Loy for our horse / of  
saynt Anthony for our pyge / of Roch for  
the pestilence / of Appoline for the colicthe

The seconde chapter.

of Iohan. Whome for the ares: and in a  
maner for every syknes one saith or other  
was the helper / so god was sette a syde / of  
whom all healthy doth come / and sayntes  
called on in whome is no healthe nor no  
helpe can graunt without god. Therefore  
if all prayer to sayntes departed were set a  
syde: I thynke god shulde be better hono-  
red / more trust & confidence put in hym / al  
helpe / socour / confort / and all goodnes to  
come of god & of none other better known  
and helyued of the vnlerned peple / that  
haue ben longe in blyndnes for lacke of  
true teachers of the worde of god. One  
thyng in this matter I wolde gladly  
knowe what hurte shulde it be to chrysten  
men / if men shulde nat cal & desire sayntes  
departed to praye for them: But of sayntes  
shulde lerne to folowe theyr forestepes in  
fayth / hope / charite / paciēce / mekenes / co-  
demnyng of honour / riches / worldly ple-  
sures and in other suche lyke vertues ( for  
the whiche thynges scripture putteth vs  
in remembraunce of holy men departed. I  
pray you what necessary thyng dyd chry-  
sten people wante before Popes ordeyned  
the Letanye to be songe and sayde in the  
Churches / but as for prayenge to sayntes  
departed / I wyll nat muche contende in  
this

### The seconde chapter

the matter. I wyl nat condemne them  
that do despye they prayes/ nor yet com-  
mende them. I thinke it an indifferent  
thyng/ that may be done well and ompt-  
ed / and nat as a thyng necessary to be  
done / or that he shulde be counted as an  
heretyke that shulde nat pray to sayntes/  
or be a good christen man for that worke  
that shulde despye the prayes of sayntes  
departed. I thinke it shulde be more for the  
honour of god / & for true sayth to be had  
amonges christen men/ to withstande the  
opinion of Sayntes now had / that no  
prayes shulde be made to sayntes depar-  
ted. Then if any shulde despye Sayntes to  
pray with them / and for them. yf this my  
mynde do a gre with the scriptures take it/  
yf nat refuse it. I wyl nat be obstinate in  
this matter/ I wolde be glad to lerne the  
veryte by the holy scriptures. whiche in al  
doutes is able to try out the truely yf we  
wyl be delygent to scarche/ and leue man-  
nes fantasyes and dreames/ whiche hath  
blynded vs longe that we coulde nat se the  
trueth. But now let vs retourne agayne  
to saynt Paule.

¶ Nowe therfoze ye are no more  
gestes and straungers/ but cetyzens



The seconde chapter.

With the sayntes and of the house-  
holde of god / buylded vpon the fun-  
dacyon of the Apostles and prophe-  
tes / where Iesus Chyste is the  
heade corner stone in whom euery  
buyldyng coupled to gether grow-  
eth to an holy temple in the Lorde  
in whome ye are buylded also toge-  
ther to be an habytacyon of god in  
the spyrite.

**B**Efore saynt Paule sayde they were  
gestes and graungers to the householde  
of God / now he sayeth they be no more  
straungers but of the householde of god &  
eytelyns of sayntes made by Chyste / be-  
fore they were ferre from the householde  
of Israel / now they be receyued to be of  
the householde of Israel / that is to saye  
they be made folowers of sayntes (that is  
of the Jewes whiche counthe them selues  
sayntes in comparyson to the Gentyles)  
and parte takers of the heauynly inheri-  
taunce and of euerlastyng helth by Chyste  
buylded vpon the foundation of the Apost-  
les & prophetes / that is to say vpon Chyste  
vpon whom the Apostles and prophetes  
ord

**The seconde chapter.**

byd buyld and made Chyſt to be theſe  
foundation for as Saynt Paule ſayeth. 1.  
Corin. 3. No man can ſet an other founda-  
tion beſide that foundation ſet which is  
Chyſt Jeſus / and nat the Byſhoppe of  
Rome. for Chyſt is the heade of the  
Church and of all them that beleueth / &  
nat the byſhoppe of Rome / and Chyſt is  
the corner ſtone that kepeth and ioyneth  
the buyldynges together that couples  
the Jewes and the Gentyles togyther / &  
by hys ſpyte kepeth them both in vnitie  
and concorde / ſayth / hope / and charite / &  
in all goodnes.

2. Saynt Paule ſeynge the Gentyles  
beleuynge to be buylded vpon Chyſt the  
foundation of the Apoſtles and prophetes /  
reproueth al them that ſayeth or thinketh  
the byſhoppe of Rome to be the fundacion  
vpon whome Chyſt hath buylded hys  
Church / for that fundacion is chyſt and  
none other. Nepther the byſhop of Rome  
nor yet no other man / creature / nor An-  
gell. But chyſt is the foundation of all  
ſaythfull byleuers & the corner ſtone that  
wyl nat be remoued with no blaſt of wind  
3. Every buyldynge vpon Chyſt doth  
growe and encrease in an holy temple to  
the Lord. Here he ſheweth the difference

## The seconde chapter.

betwene the buyldyng buylded vpon chryst  
and vpon other thynges or scriptures / yf  
it be buylded vpon Chryst / it wyl stande  
and encrease. yf it be buylded vpon man/  
or vpon manes intencions / dremes and  
phantasies it wyl fall and decaye at euery  
blaste of wynde or tempest whiche thyng  
both agre with Chrystes sayeng. Mat. 15.  
Euey graffe that my father of heuē hath  
nat grafted shalbe pulched vp by the rotes  
Here we may lerne / ppylgrimage / pardon /  
paymtyng of Images to be honoured / nat  
to haue ben of god. Markes / freets Cha-  
nons and suche lyke religion of men inue-  
ted / nat to haue ben of god / for they decay  
and fall away / and they sayned religion  
lytle set by. Also all these that go nat for-  
warde from vertu to vertue and encrease  
dayly in vertu / nat to be buylded of god.  
For the buyldyng of Chryst encreaseth day-  
ly and he made more and more the habita-  
cle. i. dwellynge place of God by the holy  
Ghost by whom they encrease / whiche  
wyl nat suffre them to be ydle / vnprofita-  
ble to other / or euyl occupped / but moueth  
and spyrith alwayes to do the wyl and  
pleasure of god / and suffereth nat bys to be  
ydle or euyl occupped.

The

## The thyrd chapiter to the Ephesyans.



FOR thys cause I  
Paule am a prysoner  
of Iesus Chyste, for  
you heithen accordyng  
as you haue harde of  
the office of the grace of god which  
is gyuen me to you warde. For by  
reuelacion was thys mystery shewed  
vnto me, as I wrote aboue in few  
wordes/wherby whan ye rede yt/  
ye may perceyue myne vnderstan-  
dyng in the mystery of Chyste whi-  
che(mysterie) in tymes past was  
nat opened vnto the chyl dren of  
men, as it is now declared to hys  
holy Apostles and Prophetes by  
the spyrite, namely that the heithen  
shulde be inheritous also. And of  
the same body and ptakers of hys  
promys in Chyste by the Gospell  
I. 5. wherof

The thyrde chapter.

wherof I am made a mynister according to the gyfte of the grace of god, whiche is gyven me according to the working of his power

**S**ynt Paule here merueylously dothe bryng and get to hym the fauour and the beneuolence of these Ephesians/ in that he sayeth/and truly sayeth/that he suffered prisonment/and was in stocks a in fetters for theyr sakes & for theyr helth and saluacyon /that is to saye because he preached to these Ephesians and to other Gentyles the Gospell of Iesus Christ/ of the whiche Gospell preached the Ephesians and the other Gentyles receyued sayth in Christ Iesu/and so through faith came to lyfe and eternall saluacion. For this cause and for none other Paule was cast in pryson in cheynes and in fetters at Rome by Nero the Emperour wher he was when he wrot thys Epylle / and in pryson/and therfore he sayeth. I Paule the prisoner of Iesus Christ bounde fast in prison nat for myne owne sake or for my cause / but for christ sake and for hys Gospell/which was the health of the Gentyles .when these Ephesians shulde here  
these

### The thyrde chapter.

these thynges / howe coulde it be but they  
must needs fauour and loue Paule and  
embraſe his doctryne whiche for Chyſtes  
ſake and for theyr health and ſaluacyon  
was in pryſon and ſuffred paynes for their  
cauſe. Kynde men can nat but they muſt  
loue them agayn that ſuffreth for theyr ſa  
kes & for theyr helth. Thus ſaynt Paule  
opteyned the fauour of theſe Epheſyans  
and of the gentyles.

2. Paule caſte in pryſon nat for his ſyn  
nes or any notable fautes or crymes / but  
becauſe he preached to the Gentyles the  
Goſpell of chryſt by the whiche the Gen  
tyles were deliuered from synne / death /  
hell and eternall dampnacyon and made  
good / iuſt / and opteyned eternall lyfe and  
partakers of the heauently inheritaunce /  
thys Saynt Paule ſheweth that it is no  
newe thyng that true preachers of god  
des worde to be caſte in pryſon and ſuffer  
paynes for the Goſpels ſake of euill men  
he moueth the to take paciētly theyr pay  
nes in pryſone and affliccyons that they  
may be with Paule the pryſoner of chryſte  
ſufferynge onely for the Goſpels ſake and  
nat for theyr owne fautes crimes / or deſer  
uyngeſ.

3. Heare here that a good and an holy  
man

### The thyrthe chapter

man saynt Paule / ye an apostle of Christ  
was cast in prison / nat for no euill / but  
for good for preaching of the Gospel to  
the saluation of the people . He was cast  
in prison of an euill man and of a cruell  
tyrante called Nero an Emperour of Ro-  
me. At whose commaundement saynt Paul  
was cast in prison and leyd in fetters / so  
the good Apostle of God was in prison /  
and the euill tyrante Nero at liberte / so  
god suffereth in thys worlde the euill mā  
to haue the vpper hande of the good man  
ye god suffreth that the good is punished  
in thys worlde / and the euill escapes pu-  
nyshement / but in the worlde to come the  
good shalbe in ioye / and the euill in paine  
Thys place sheweth playnly that saynte  
Paule was in prison when he wrote thys  
Epistle to these Ephesians / whose helth  
he more regarded then hys deliuerance  
out of prison.

4. These that put saynt Paule in pris-  
on/peraduenture they thought they dyd  
an exceptable worke or sacrifice to god so  
doynge / thynkyng Paule a greate me-  
lactour & a breker of p<sup>e</sup> law / they thought  
it was nat lawfull that the Gospel shulde  
be preached to the Gentyles / ye & agayne  
the lawe of god / that forbad the Jewes to  
haue



The thye chapter.

haue company with the Gentyles/ as so  
make mariages with the Gentyles/ much  
more they thought it was nat lawfull to  
preache the Gospel to the Gentiles/ whi  
che was a thyng dyd from the worlde/ a  
nether harde tel on before/ therfore they ca-  
stynge Saynt Paule in prison thought  
they dyd an hye sacrifice to god/ suche me-  
full of they good zeales but without gods  
des worde hath ben amōges vs that hath  
cast men in prison for preachynge that it  
was lawfull for lay men or lay women to  
haue the newe Testamēte in Englyshe/  
we maye se what blynde zeales without  
goddess worde bothe/ and howe it hath  
euer cast the true seruātes of God in pris-  
son and brought to trouble/ payne/ puny-  
shement & infamy in the worlde/ although  
they were the true and fapthfull seruātes  
of god. But at the last god despyered  
hys seruantes /and punished these blynde  
zeales and so he wyl do nowe/ yf they wyl  
nat repent and amende.

5. Accordyng as you haue harde of the  
office of the grace of God gyuen to me to  
warde you. Here the Apostle sheweth the  
disposition of the Gospel was commytted  
to hym/ nat of him selfe/ nor yet of his wyl  
mynde/merites/or deseruynges but alone  
of the

### The thirde chapter

of the mere mercy and grace of god/ and  
that when it pleased god to call him by re-  
uelacion from his iniquite and synne as is  
wryten. Actes. 9. 3. 22. that the hole prayse  
and laude maye be gguen nat to man/ but  
to god alone/ of the whiche we may learne  
that true preachers of Goddes worde be  
sent of God/ for the saluacyon of men to  
whom the Gospell is purely preached &  
it is a sure token that god wyl save those  
to whome he sendes true preachers of his  
worde/ of the heres part is requyred that  
they shulde dyligently heare the worde of  
God/ gyue credence to it / and lyue accor-  
dyng to goddes doctryne/ or elles it pro-  
fiteth them nothyng / the Gospell truly  
preached of saythfull men sende of god.

6. when ye rede it/ ye may perceyue myn  
vnderstande in the mystery of chryste / as  
ye shulde say. I haue shewed you before ;  
I was called to be the minister of god/ & re-  
ceyued the knowledge of the Gospell by re-  
uelacyon/ and that offyce committed to me  
of God to preache the Gospell of chryste  
Jesus to the Gentyles/ whiche thyng you  
may knowe yf you wyl rede that I haue  
wryten before in these wordes he ggueth  
them lybertie to reade this Epistle/ & wyl-  
leth that they shulde perfectly knowe what  
thynges

### The thirde chapter.

things he had wryten to them/this place  
maketh agaynst them that wolde nat the  
laye people shulde reade the scriptures in  
their vulger tonge. Saynt Paule wolde  
haue had his wrytinges knowen of euery  
one/both prest lay man and lay woman /  
that euery one mygh haue profyte by his  
wrytynge/what profyte I pray you shuld  
the lay man haue of it yf it were nat law-  
full for hym to rede it in the langage he  
vnderstandeth.

7. In tymes past this mystery was nat  
opened to the chyldryn of men. what was  
this mystery that was hyd from the chy-  
ldren of men in tymes past: It was the o-  
pen preachynge of Chyestes gospel aswel  
to the Scythes as to the Jewes and that  
the Gentyles shulde be saued by Chyeste  
as the Jewes/and that the gentyles per-  
teyned to the heuently inheritaunce as the  
Jewes / this mystery was nat knowen to  
the worlde/to Chyestes incarnacyon / and  
to after his death chesely/ it was knowen  
to a fewe that beleued both of the Jewes  
and also of the Gentyles whiche was sa-  
ued by fayth in Chyest to come before chy-  
estes incarnacyon/but they were sene in co-  
paryson to them that byd nat know it/and  
therfore it was couered to be hyd from the  
worlde

### The thyrde chapter.

woylde / and also these that beleuyd & dyd  
knowe that the gospel shulde come to the  
Gentyles and by it there saluacion / yet  
they knewe it nat so clerely howe it shulde  
come / and by what meanes / as these that  
were after Christes incarnacyon and bele-  
ued in Christ / nor yet there was nat so  
many before Christes incarnation that be-  
leuyd in Christ as was after / for this mi-  
stery was shewed much more playnly / and  
more clerely & to mo after Christes passy-  
on then before hys passion / for as Saynte  
Iherome sayeth / that it is another thyng  
in the spirite to knowe thynges to come / &  
to se them fulfilled in dede. Thys mystery  
of the gospel to be preached to the gentiles  
was so hyd from men / that the Apostles  
of Christ dyd nat knowe it at the begyn-  
nyng / and dyd doute whether it were law-  
full for them to preache the gospel to the  
Gentyles or no / and to call Gentyles to  
saluacion by the gospel without circum-  
cision and other ceremonies necessary to be  
obserued / to instructe y<sup>e</sup> Apostles of Christ  
in thys matter was the holy Ghost sente  
to them and gyue in Penticost / and also  
this mysterye was opened to them by vi-  
sions / as to Peter Actes 10. and that by  
the will of God / and of goddes goodnes-  
of the

**The xijth chapter.**

of the whiche we maye learne to glorifie  
god nowe as the Apostles hyd when they  
saue the mistery opened that was hyd frō  
the begynnyng of the worlde to theyr tyme.  
So let vs nowe glorify god that hath  
now in our tyme opened and shewed more  
playnly and more clerely the trueth of his  
worlde longe hyd / obscured and darkened  
by mannes tradicions and inuencions /  
then it was in our fathers tyme / and no-  
thyng meruayle at the goodnes of God /  
but shewe oure selues more thankfull to  
god groupnge him thanks for his benefi-  
tes and prayse to hym as the author of al  
goodnes / and knowe surely that the trueth  
comes nat to lyght / nat for our merites  
or deseruynges / but of the goodnes of god  
as after Chyestes passyon came to the A-  
postles the gospel and the trueth of it by the  
Apostles. yf we wolde consydre this place  
wel / and deply wey it / they shulde se clerely  
howe lytle effecte and strength be reasons  
made of carnall men by the whiche some  
as yet can nat thynke or be perswaded in  
theyr hertes that thys is the trueth that  
is nowe a daies preched by true and fayth-  
full preachers in this realme. They growe  
be theyr reasons ofte tymes / of men / and  
of customes / sayeng howe cā it be thought

The thredec chapter.

that god wolde suffer the church so longe  
to be hyd from his people/ and suffer men  
so longe to be deceyued with falsed. To  
this I aunswere and saye / the Gentyles  
myght so haue sayd to god. But none said  
so but those that wolde nat receyue the  
gospell/ beleue it and be saued. The sayth  
fall asketh no cause of the wyl of god but  
studies to knowe goddes wyl and to do it.  
Also they say/ was they nat as holy men  
in tymes past as is now/ as well leaured  
as is now/ as wyse men as now be/ why  
wolde nat god shewe to them his truth/  
as now. Of the wyl of god I wyl nat dis  
pute/ I can gyue no cause of his wyl/ why  
he wyl this thyng / and why that thyng  
he wylleth all thynges to the best/ to his  
glory and to our profite. It is ynough for  
me to knowe that god wylleth this thyng  
and that he gyueth his gyftes of his mer  
cy and goodnes / and nat for the merites  
of men. The knowledge of the truth/ it is  
the gyfte of god gyuen at the wyl of god  
nat of man / and gyue when it pleaseth  
god to gyue it/ and when god seyth it most  
for his glory and for the profite of man/  
So the wil of god is the cause of the truth  
nowe shewed to the worlde/ and nat the ho  
lynes of fathers the lernynge or wysdome  
of

**The thyrde chapter.**

men and of out party is receyued that  
we shulde take the truth now shewed with  
gladnes gruyng to god. herby thanks  
to ym after y<sup>e</sup> truth. as these Ephosians  
that was saydfull dyd.

**U**nto me the leaste of all sayn-  
tes / is th<sup>y</sup> grace gūe that I shuld  
preache among the bethen the vn-  
searcheable ryches of Chyst, and  
to make all men se what is the fe-  
lowshyppe of the mystery, whiche  
from the begynnyng of the worlde  
hath bene hyd in god. Which made  
al thynges throughe Iesus Chyst  
to the entente, that nowe vnto ru-  
lers and powers in heauen myght  
be known by the congregacyon  
the many folde wisdom of god ac-  
cordinge to the eternall purpose/  
whiche he hath shewed in Chyst Je-  
su our lozde, by whō we haue bold-  
nesse & entraunce in all confidence  
throughe fayth on hym.

**T**he Apostle repetereth the same thyng  
B. 2. be



# The thyn chapter

he hath spoken before/ but in other wordes/ of the whiche he teacheth that such sentence may be spoken of the preacher diuers tymes without a fault/ specially if it be such a sentence as is mete to be surely fixed and rooted in the hertes of the hearers and be so; they p[ro]p[er]ly to be knownen for tr[ue].

2. **Learn here mekenes and lowlines of herte of this Apostle saynt Paule.** which so dyd humble him selfe and set him vnder other / that he called him selfe least of all sayntes or Apostles / nat worthy to be called an Apostle of Iesus chryst/ because he dyd persecute the Church of chryst / as he sayth. 1. Cor. 15. But yet he was made the Apostle of Chryst / althoughe he luyde tyme before his conuersion dyd persecute Chrystes church. Of the whiche we may learne what a Loide is god / whiche of his goodnes both make a faythfull preacher and defender of his worde / of a persecuter / A sure pyller of his churches / of a plucker downe of a. Of the which we may learne the goodnes of god towarde sinners / his power / nat to dyspayre of no man as long as he shall lyue here in this worlde. But God maye by his grace tourne him from his synnes and noughynes / and brynge hym

**The thirde chapter**

how to goodnes/ and make of an euill ma  
a good man/ and the true seruant of god  
and to condemne the old lawe / ones  
euill alway euill / which is an euill lawe  
enge and worthy to be condemned / and  
abolished.

1. The Apostle saith / it was giuen to  
him of the grace of god that he shoulde prea  
che the vnsearchable riches of Christ  
amongest the hethen. And these vnsear  
cheable riches was the mystery of the go  
spell that Saynt Paul preached to the  
Gentyles by whose preaching the Gen  
tyles receiued faith/ and was brought to  
eternall saluacion. Beholde what the Apo  
stle calleth the mystery that was hid from  
the world so long in god/ he calleth it vn  
searcheable riches of christ. They be cal  
led vnsearcheable riches because no man  
can come to the true knowledge of them  
of his owne myghtes/ powers / workes/  
merites / or desernynges without the grace  
of God. Or elles they be vnsearcheable be  
cause no man opteyneth them al/ but euery  
one that beleueth opteyne one parte or an  
other of the riches of god/ is sufficient for  
his saluacion. For if one mortall ma shoulde  
possesse all the riches of God/ he woulde be  
to proude/ he woulde condemne euery other

**G. r.**

**man**

**The thirde chapter.**

man and thyke him selfe to haue neede of  
no man/ but euey man to haue neede of his  
helpe/ and be of no man/ nor yet of goddes  
helpe/ & worde make hym selfe equal with  
Christ and with god the father. whiche  
thynges god wolde nat / therefore he gyfeth  
to no mortall man all his riches as he dyd  
to Christ Iesus. After this way the ry-  
ches of god be called vnsearchable/ for no  
man can haue all goddes riches / or se all  
his glory / y<sup>e</sup> no man can perceyue the glo-  
rye that god hath ordeyned for them that  
loue hym. 1. Corin. 2.

¶ Here also the Apostle teacheth al pre-  
chers to humylyate them selues and to ex-  
alte the worde of god/ to glorify and mag-  
nify it aboue al thyngs i this worlde/ aboue  
all riches/ honours/ pleasures / profytes /  
or other goodes mortall in this worlde.  
For ther is no riches worldly/ worthy to  
be compared with the worde of God/ and  
be they reproveth that preferreth worldly  
gooddes riches/ honours/ before goddes  
worde/ and in this many be offendes/ as  
appereth by outwarde tokens and sygnes  
that gyue more delygence/ laboure & pay-  
ne/ and more appreth the selves to the stu-  
dy of suche sciences that maye brynge  
worldly riches and honours/ then to the  
knowledge

**The thyrthe chapiter.**

knowledge of goddes worde, which is to  
kenes that men more regardeth worldy rē  
ches then goddes worde. This place cher  
isheth gentylmen & the men in the worlde/  
that put theyr chylde in to the temporall  
lawe that they may get worldy riches ra  
ther then to the study of goddes worde to  
get heurtully rēches/theyr factes do shewe  
howe vnkynede they be to God of whom  
they haue theyr worldy rēches/ and also  
it perspueeth to gentylmen to knowe god  
des lawe/that they myght rule accordyng  
to goddes wyll. Iosue. i. I wyll nat speke  
of them whiche openly condemne and be  
mockers of goddes worde/ theyrkyng no  
thing profitable but that/ that byrnyng  
worldy honours and rēches.

x. The mystery of god that was hyd fro  
the worlde/ye and from the powers in he  
uen/nowe God hath made it open to all  
men/and Angels in beauen/whiche other  
dyd nat knowe this mystery/or yf they did  
knowe it/they knewe it nat so persytely be  
fore as they dyd after it was preched by þ  
Apostles called and send of god to do that  
message as be Paule/ Peter / and other  
whiche here be called the Church because  
they were as the chiefe mynisters in the  
Church.

**In**

The thyrde chapiter.

In that he sayeth this myſtery was opened to the heuently powers / as to the angels archangels and other in heuen / by the Apoſtles of chryſt / I thinke the Apoſtle meaneth nat that the Apoſtles taught the angels this myſtery of the callinge of the Gentyles to the fayth by the Goſpel preached / but rather the contrary / that the Angels taught the Apoſtles / and brought it from god to the Apoſtles / for the angels be aſſeruyng ſpirites. Hebr. i. And ſo when the Apoſtles dyd preache the goſpel and by theyr preaching the gentyles were conuerted from theyr myſdeſpight to the faith of chryſte they dyd ſe the conuersion of the Gentyles that they dyd nat ſe before ſo clerely & by what meanes / ſo by the Apoſtles this myſtery was made open to the heuently powers. Or els this ſpeakynge that the Apoſtle here vſeth / is a maner of ſpeakynge by the whiche he meaneth that this myſtery was ſhewed and declared openly and playnly to all the worlde by the Apoſtles / to whom god ſhewed this myſtery whē by pleaſure waſt ſhulde be ſhewed and this myſtery he alſo calleth the many ſolde wyſdome of god / whiche god hath determyned to be ſhewed by chryſte Jeſus by whom he made all thynges / and reſtor

red

red  
of  
re  
7.  
hau  
liue  
take  
tha  
or by  
one  
alon  
wo  
nat  
A  
p  
C  
mak  
ſp  
by  
plac  
dyd  
hau  
che  
ben  
tes  
be  
tha  
wold

**The thyrde chapter.**

red to their percyues why it was the will  
of the father they shuld be made percyte &  
restored to theyr percyuence.

7. He sheweth also that by Chryst we  
haue boldenes and sure trust with all con-  
fidence to come to the father and to be par-  
takers of his kyngdome and glory / and  
that nat by Peter / Paule. Iohan / James  
or by our workes / dedes or merites / but  
only by Chryst Iesus / and so; by sake  
alone.

Wherfore I desyre that ye saynte  
nat because of my tribulaciōs that  
I suffer for you, whiche is yours  
payse.

The Apostle semeth in these wordes to  
make answer to his aduersaries whiche  
spake euyl of hym / and flattered him / &  
by theyr flatters and euyl speakyng dis-  
plucked many from his doctrine / that they  
shd nat geue credence to hym sayenge / yf  
Paule were the mynster of god and prea-  
ched purely his Gospell / he shuld nat haue  
ben cast in pryson and in bondes / his bon-  
des and prysonmente dothe proue hym to  
be euyl / and a deceyver of the people / and  
that god is angry with hym / or elles who  
wold haue cast hy in pryson for who wold

The thyrde chapter.

cast a good man in prison: as who shulde  
say/no man. For these oꝝ such the cruel  
speakinges the Apostle maketh answere  
exortyng these Ephesians nat to shyne  
from hym oꝝ forsake his doctryne for his  
emprisonment/in fetters bondes oꝝ other  
affliccyons whiche he suffered /not for his  
fautes/ but for these Ephesians & for their  
sakes/ and for their helthe and saluacion  
that he preached the Gospell of god to the  
of the which they receyued faith and helth  
wherefore he sayeth that they shulde nat  
be ashamed of him for his afflictions/ but  
rather they shulde reioyse for his afflictions  
whiche he suffered for theiꝝ sakes / and for  
theiꝝ profite. Of these we may se y<sup>e</sup> these  
that purely preache the worde of god that  
they suffer oftymes emprisonment/handes  
fetters & other afflictions/ nat for none o-  
ther cause/ but that they preache the worde  
of god purely and sincerely.

2. Men shulde nat shyne from the worde  
of god oꝝ esteeme it the worse oꝝ to be false  
doctryne because they that haue preached  
it haue ben persecuted/punished / caste in  
prison and put to deathe of the worlde as  
malefactours deceyuours of the people &  
false preachers. For other felycite/let nat  
true preachers loke for in this worlde of  
carnal



The thyrde chapter.

carnall men / then persecution and afflic-  
cion this is the rewarde that they shall  
haue here where as carnall men do chuse /  
but in the worlde to come / let them loke  
for another rewarde in ioy and blysse / and  
rehope of it may be theye comforte which  
hope doth take awaye the greuousnes of  
theye myseries and paynfulnes of afflictio-  
nis here.

Affliccion or persecutio prouyeth whether  
me trust surely in god & stycke to his word  
or no / for many there be that for feare of  
punyement and afflictions do shrinke  
from god and his worde and biddeth them  
farweyll / whiche beleue as longe as there  
was no persecutio lyke to folow as Christ  
sayeth Math. 15. Many doth beleue for  
a tyme / but in tyme of tribulacyn they  
shynke fearynge more man then god / and  
the losse of goodes of this worlde then the  
losse of heuenly ryches / fearinge more the  
losse of this presente lyfe then the losse of  
the lyfe to come / but let all suche repens  
and amende / for he that leseth his lyfe in  
this worlde for me and my Gospell sayth  
christ. Math. 16. in the worlde to come  
he shall fynde euertlastynge lyfe in ioy and  
blysse.

\*For this cause I bow my knees

unto

The thyrde chapter.

Vnto the father of our Lorde Iesu  
Christe. whiche is the true father  
ouer all, that is called Father in  
heuen and in earthe. that he graunt  
you (acco:dyng to the ryches of  
his gloire) to be strengthened with  
power by his spirite in the inwar-  
de man, that Christe maye dwel  
in youre hertes by saythe / that  
ye beyng rooted and groundede  
in loue / maye be able to compre-  
hende with all sayntes, what  
is the bredeth and length and the  
depth, and the heygth, & to knowe  
the loue of Christe, whiche loue yet  
passeth al knowledge that ye may  
befylled with all maner of fulnes  
of God.

¶ Saynt paul moneth and giveth ex-  
ample to al Byschoppes / Pastours / cura-  
tes / and to all to whome sure of other is  
comytted / that they shulde praye for theyr  
flocke committed to theyr spirituall chare-  
ge / and desyre of god that they shulke nat  
from

**The thyrty chapter.**

from sayth and from goddes worlde for feare  
of persecution and affliction/ or for loue  
of worldly goodes/ pleasures/ or riches/ whi-  
che oftymes plucketh men fro god & from  
his word / and that they may haue true  
sayth and contynue in it/ louyng God as  
honor al thinges in this worlde/ preferring  
his worde aboue all worldly riches/ ho-  
nours/ or pleasures. In this prayer be  
sheweth that Byshoppes and Pastours/  
haue neede to praye thus for theyr flocke/  
for euery one of vs to pray for another  
we shynke nat from God and his worde  
by misdelite/ unkyndnes or by other spa-  
nes. Also in this prayer be sheweth that  
one of vs shulde desyre an other to praye  
for vs / and to whom our prayer shulde be  
made/ nat to Peter or Paule Iohn or Ja-  
mes/ but to god whiche is the grauer of all  
goodnes/ and for what thyng prayers are  
made for some certayne thyng that  
we haue neede of/ and that is profitable to  
the hely of the soule/ as here it was neces-  
sary / that Paule shulde praye that they  
myght contynue in sayth/ and in the loue  
of god & nat shynke from sayth for feare  
of afflictions/ or for loue of worldly riches  
or pleasures. And this is to be desired of  
god alway/ and euery one shulde desyre thys  
of god

### The thyrde chapter.

of God for an other as a thyng very necessary for every one. So was the comon prayers made to god/ for necessities to be oportunityed by prayer. of god/ to put away euyls that appeared to approche to men at the wyll of god/ and when suche necessitye was: the people gathered to gyther & despyed the helpe of god fastyng that their prayers shulde be with more deuotion and more seruent/ that they myght escape the euyl that was lyke to come and sal amonges them. They fasted without mete or drynke that theyr prayer myght be more deuoute/ but nowe is true prayers & true fastynges almoste all put away / and our prayer & fastyng are full of supersticion and fained holynes/ for what an holy fast is it to absteine frome fleshe / and spyl theyr bely with fylthe for fleshe / is fylthe more holier then fleshe: who made that holynesse: yf fylthe be more holysome for mannes body then fleshe / every man can iudge/ I thike that ther be few phesycyōs that wyll so say. Therefore lette vs faste a true fast from all synne and pray in faith askyng thynges mete to be asked for chrystes sake / and without doute we shall obtayne our desyre of god / for so he hath promysed the perfozmaunce of our desyre and  
ye

The thirde chapter.

he will perfourme his promyse.

2 In that Saynt Paule byd bothe his knees to God/ he sheweth the ferventnes of his mynde and of his prayer to God/ whiche was shewed euer by this exterior gestour/ of the whiche we maye lerne that it is lawefull to shewe our inwarde hartes and mynde by exterior gesture and sygnes whiche oostymes sheweth the good denotion of the herte/ but in these exterior signes in prayenge hypocrites do passe muche the & truly pray in sayth/ in spirite/ & in truth Therfore of these exterior signes is nat all wayes the herte to be Judged.

3 Here we may lerne/ that we haue nede of fervente prayer to God in sayth that we may cōtynue in sayth in charyte in the fauoure of god/ & in the trouth of his worde and encrease i it euery day more and more whiche thyng we can nat of our selfe without the grace of God of whome we haue that we contynue in sayth/ in charite/ in the fauour of god/ whiche thinges god gyueth for the moste parte by feythfull prayer. Therfore let vs saythfully pray and oftymes/ that we maye contynue and encrease in al goodnes/ but we be slacke and dull to praye saythfully to god /therfore it is no merueyle yf God take his grace fro vs

### The thirde chapter

glene vs to our selues and suffre vs to for  
lowe our owne carnall and sensuall lustes  
and despyre and so to fall to all noughty-  
nes and spenne/it is a token that our fayth  
is faynt and scarce luke warme/ye I feare  
me it is colde and almost frozen vp hole/  
that it byngeth fourth no mo good wor-  
kes / specially now when it is shewed so  
playnely what maner of workes please the  
god best / and howe they shulde be done/  
for god onely.

4. In that he moueth vs to pray to him  
of whom all thynges was made and are  
ruled and gouerned/whiche is our father  
he gyueth vs boldenes & maketh vs bolde  
to praye to hym trustyng our father wyl  
nat deuyte to vs that is profitable for vs/  
but wyl be muche moze gladder to graunt  
our lawefull petition /then we be to praye  
and desyre of hym that is for our helth and  
saluation.

5. what charite saynt paul had/is here  
playnely shewed in that he despyred & these  
Ephesians myght be encreased in the ry-  
ches of god that is to say in fayth / hope/  
charite/pacience/ meknes in the truth in  
the spirite of God/ by whom they shulde  
be made stronge in fayth /that they refuse  
no persecution no affliccyon so that they  
myght

**The thirde chapter.**

myght promote goddes glory & the truth  
of his gospel/ to the saluacio of me he desy  
reth also & they myght be made so strange  
by the spirit & the inward man/ that Christ  
myght dwell in theyre inward harte by  
layng rotes in charite that byngeth forth  
good workes of the spirit of god at all oc  
casions giuen/ he desireth that they myght  
knowe the length the bredth/ & heygth/ the  
deapnes of god/ that is to saye that they  
myght knowe god perfectly: as men know  
with a thyng perfectly when they knowe  
the length/ the bredth/ the heygth/ and the  
deapnes / and that they myght haue the  
loue of god/ which passeth al knowledge  
and that they myght be fulfilled with all  
goodnes of God. Suche thynges charyte  
wiseth to other: rather then any worldly  
goodes / and they be wytten to teache vs  
what thynges we shulde desire in our faith  
full and seruente prayers one to an other  
as long as we be in this presente lyfe/ and  
yt we do nat so as Paul here did/ we lacke  
fayth and charite/ & be out of the fauoure  
of god/ and to mony the vs to do our ductye  
unto him that is able to do ex  
cedyng abundantly aboue al that  
we are or vnderstande accordyng



to the power that worketh in vs  
be prayse in the congregatio whi-  
che is in Christe Iesu at all tymes  
for euer and euer. Amen.

**G**Least any man shulde thynke god nas  
able to graunte these thynges that we de-  
syre of hym in our saythfull prayers. He  
saith that God dothe gyue to vs above  
all thynges that we aske of hym/and mo  
thynges he gyueth to vs then we aske of  
hym/or yet can thynke to be despised of hi/  
for his might is omnipotent/and his ry-  
ches can nat be wasted or spent/or they  
be infinite and euer both flowe and abunde  
with plentye to all men.

**2** He sheweth also that god worketh in  
al good men by his myght and power mo-  
uynge them to good workes alwayes/as  
in euill men the deuyll is nat idle/but mo-  
ueth and styreth them to euill dedes and  
deadly workes that bringeth death.

**3** The Apostle gyueth God thankses for  
his gyftes gyuen to hym and to all other  
saythful christians. In the whiche he  
moueth vs al to gyue god thankses for his  
benefetes that he gyueth to vs and to all  
men every day/s that we shulde nat be vn-  
thankful or forgetefull of the goodnes of  
god to whom be glory prase and commen-  
dacion for euer. Amen.

**C**The

**The fourth chapiter  
to the Ephe-  
sians.**

20



**I**HERFORE **I** whi  
che am pꝑioner in the  
Lord, exhozte you that  
ye walke as it becom-  
meth yourre callynge  
where in ye are called with al hum-  
blenes of minde and mekenes and  
longe sufferynge, forbearynge one  
anther in loue, and be delygente  
to kepe the vnitie of the spꝑyte  
thzoughe the bounde, of peace, one  
body and one spirite, euen as ye  
are called in one hope of your cal-  
lynge, one lord/ one sayth, one bap-  
tyme, one God, and father of vs al  
Whiche is aboue all and thozowe  
all and in you all.

h. 2.

3n

to the power that worketh in vs  
be prayse in the congregacio whi-  
che is in Christe Iesu at all tymes  
for euer and euer. Amen.

**G**Least any man shulde thynke god nat  
able to graunte these thynges that we de-  
syre of him in our faythfull prayers. He  
sayeth that God dothe gye to vs above  
all thynges that we aske of hym/and mo  
thynges he gyueth to vs then we aske of  
him/or yet can thynke to be despyed of hi/  
for his myght is omnipotent/and his ry-  
ches can nat be walked or spent/for they  
be infinite and euer doth flowe and abunde  
with plente to all men.

2. He sheweth also that god worketh in  
al good men by his myght and power mo-  
uynge them to good workes alwayes/as  
in euill men the deuyl is nat idle/but mo-  
ueth and styreth them to euill dedes and  
deadly workes that bringeth death.

3. The Apostle gyueth God thankses for  
his gyftes gyuen to hym and to all other  
faythful christians. In the whiche he  
moueth vs al to gyue god thankses for his  
benefetes that he gyueth to vs and to all  
men every day/s that we shulde nat be vn-  
thankeful or forgetefull of the goodnes of  
god to whom be glory prase and comen-  
dacion for euer. Amen.

**C**The

## The fourth chapiter to the Ephe- syans.

22



HERFORE I whi  
che am prisioner in the  
Lord, exhorte you that  
ye walke as it becom-  
meth your callynge  
where in ye are called with al hum-  
blenes of minde and mekenes and  
longe sufferynge, forbearynge one  
another in loue, and be delygente  
to kepe the vnitye of the spyrte  
throughe the bounde, of peace, one  
body and one spirite, euen as ye  
are called in one hope of your cal-  
lynge, one lord, one sayth, one bap-  
tyme, one God, and father of vs al  
Whiche is aboue all and thowme  
all and in you all.

Ep. 4.

30

The fourth chapter.

**I**n Chapters before this chapter the  
Apostle hath exhorted men to sayth.  
Nowe he despyeth them to garnyshe  
their sayth with good workes / and syrte  
of al he exhorteth the to vnite and concorde  
for by chorde smal thynges do encrease / &  
by discorde greate thynges are scattered. a  
brode and do peryshe / for in the congrega-  
tion of christians nothyng is better the  
vnite and concorde / nor nothyng worse  
then discorde or debayte / stryfe or conten-  
tion. Therefore it becometh every man to  
eschewe discorde and debate / and all vices  
that stryeth by contention / and to seke for  
vnite p'it he by losse of temporall pro-  
fites / and to gette all vertues that byrnye  
vnite / concorde / peace / and quietnes / and  
all suche be blessed / and shalbe called the  
chylidren of god. Math. 5. Sayeth Christ  
Blessed be you peace makers / for you shal  
be called the chylidren of god / and shal haue  
peace with god.

2 The maner of despyrnye helpeth much  
to persnade men / as here Paule in prison  
for their sake and their health by hys prai-  
er did pearce their harts and mouyd them  
much to graunte hys petition / & he spea-  
keth to them after this maner. pt 3 do suf-  
fer prisonment and greuouse affliction for  
your

**The fourth chapter.**

your sake and your heith. I ca nat thynke  
no other but you wyl do some thyng at  
my requeste/and specially syth that thyng  
I require of you/is nat for my profite/but  
for your profite/auauntage/glozy/& helth  
and for the glozy of god / and that thyng  
you be called to of god / and is your offyce  
to do with all diligence. whiche is that you  
shulde walke as it becommeth christians  
to walke/ is nat to be idle but to go forth  
wardes from one vertue to another/in all  
mekenes of herte and minde/no man thin  
kyng of hym selfe moze then becommeth  
hym to thynke / farte from pryde and hys  
mynde/for what shulde make vs proud or  
hys mynde / thynkyng our selfe better  
then other/and extolle our selles above o-  
ther/or thynke no man to be copared with  
vs/what haue we/that we haue nat recei-  
ued/ And if we haue receyued & why do we  
glozy and be proude as we had not recey-  
ued it & it is in hys wyl & pleasure howe  
longe we shall haue it/of whom we recey-  
ued that we haue / and when he pleaseth  
he may take it away from vs agayne. He  
wylleth also. that we shall walke in meke-  
nes/whiche is a vertue by the whiche/pre-  
angry luff/malyce/enuye/and other lyke  
passion or affection of the mynde is quen-

### The fourth chapter.

ched and put away from the hart we must  
haue also patience by the whiche all ad-  
uersitie/tribulation/affliccyon howe some-  
euer they come they be patientely suffered/  
without murmure or grudge agaynst god  
or man/without all desyre to be auenged  
for iniuries done/but remitte the matter  
to god that wyll auenge iniuries and pray  
for them that haue done iniuries that  
they might amende and so quench the pye  
of god towarde them whiche god wyll  
powre vpon synners that wyll nat repent  
and amende and resourne theyr noughty  
lyuyng/make amendes for theyr iniuries  
3 The Apostle sheweth wherfore he ex-  
horteth them to vnite of the spirite/for of  
vnite cometh many vertues/as mekenes  
patience/sobernes/long sufferaunce with  
other many mo/whiche be knyt togyther  
with charite the bounde of peace that com-  
pleth and knytteth all vertues together  
he peth them that one shynke nat from a-  
nother. Of discorde cometh many great  
byces and synnes/that bringeth to death  
as pye/hatred/enue/malick/surpe mad-  
dastynes/cruelnes/pyrde/hyspyllonge of  
other/stryfe/contencion and debate and  
many other vices mo that bringeth death  
Gal. 5. Therefore he discorde/ste for vnite  
and



### The fourth chapter.

and peace/ if it be to losse of your temporal  
goodes or pleasures. So doyng you shall  
wyne mote heuently riches then you lese  
temporall goodes/ sekynge for vnitie and  
peace/ and if you wil haue peace and other  
vertues/ se that you studie fyrste to gette  
charite and haue byr fauour/ whose fa-  
uour yt you lacke/ you shall lacke peace/  
vnite/ and all other vertues and haupnige  
her fauour/ you shall haue al vertues/ and  
the spyrte of god that moueth al way to al  
goodnes to workes of charite and mercy.

4. He sheweth the reasons why he hath  
exhorted the to con corde/ and vnite of the  
spyrte/ and to kepe that vnite by charite  
the bonde of peace. One reason is this. It  
becommeth them nat to be at discorde to  
whome so many thynges be comon/ yt be-  
commeth them nat to be of diuers mindes  
and affections/ at debate and stryfe that  
be of one body/ one spyrte one callynge/  
one hope/ one Lorde/ one faith/ one bapty-  
me/ one God and father/ whiche maketh  
al/ in al/ as who shulde say/ it is nat mette  
that there shulde be variaunce amongeste  
them that be membres of one body/ all we  
be membres of Chrisses body/ wherfore it  
is nat mete that amongeste chrysten men  
shulde be discorde and debate/ but vnite s

### The fourth chapter.

concorde and euery one to seke as well for  
the profyte of another as membyres in the  
body spekeþ & labourerth one for another  
howe deadly warre amongst christen mē  
for worlde honoures and pleasures/doth  
agree with saynt Paule here in this place  
I wolde lerne of other. Also yf we haue  
the spirite of god/as I trust we haue/or  
alles we be nat of Christ. Roma. 8. There  
shulde be no debate amongst vs /for that  
spirite is nat the spirite of contention/but  
of peace/we be called in one hope of þe a.  
uently inheritaunce/where as there shalbe  
no discorde nor contention. For contenti.  
ouse men opteyne nat the kyngedome of  
god/we be seruauntes to one Lorde/it be.  
commeth nat seruauntes to be at contentiō  
amongest them selfe; there is one profes.  
sion of al christians by the whiche they pro  
fesse to be seruauntes of god alone/to be.  
leue and trust in him to be obedient to his  
wyll alwaye/ to loke for al necessary thyng.  
ges/lyke and saluacion of him alone/ and  
one baptyme by the which we be made his  
seruauntes/receyue name and lyueray by  
the which we be kon'wen to be seruauntes  
onely to god/ whiche is our Lorde god/s  
father it becommeth nat seruauntes nor  
brethren to streyfe, but to haue all loue/pea  
ce/buile

**The fourth chapter.**

ce vnite / and con corde and euer y one for  
his parte to entruer hi selfe with al his po  
wer myght and diligence to do the wylle  
pleasure of his lord & father / that he may  
receyue the heuenly inheritaunce promised  
to obedient chyl dren.

\*Vnto euer y one of vs is giue gra  
ce accor dyng to the measure of the  
gyfte of Christe. Therfore sayeth  
he, he is gone vp an he y and hath  
led away captiuite captiue, and  
hath gyuen gyftes vnto men, that  
he wente vp, what is it, but he first  
came downe into the loweste par  
tes of the earthe : he that came  
downe is euen the same whiche is  
gone vp aboue all heauens to ful  
fyll all.

\*Leaste any man shulde thynke or saye  
that the diuers gyfts of the spirite shulde  
hurte or hynder the vnite of the spiryte  
because of debate / and sterre vp stryfe of  
contention for the diuersite of the gyfts  
of god / the Apostle sayeth that these gyfts  
gyuen frely shulde rather because of con.

**h. s.**

**corde**

**The fourth chapter.**

corde/then of disorde/seyng nat al gyf-  
tes be giuen to one/but to euery one after  
suche a fashion and measure that euery  
one hath nede of the helpe of another.  
Therefore it becommeth euery man to be  
content with his gyfte and nat to contem-  
ne another that hath nat so muche gy-  
uen to him he that hath muche/muche  
shall be requyred of hym/and he that hath  
lesse/lesse shall be requyred of hym/and he  
that hath mooste / he hath nat so much but  
he hath nede in some thynges the helpe  
of other / that none shulde contemne a-  
nother.

**The** distribution of the gyftes of God  
is nat mannes wyll / but at the wyll and  
pleasure of God /whiche geueth them as  
he pleaseth/ to some more and some lesse  
as he seyth it expedient for his gloire and  
our saluatiō/therefore let none be dispised  
because he hath lytle/noz no man proude  
because he hath much or more then other/  
let euery one exercise and vse there gyftes  
gyuen them/to the gloire of god and to the  
prospyte of other and so be thankfull to god  
the gyuer of all goodnes/whiche gyueth  
his gyftes nat al to one man laste he shulde  
contemne all other men / and abuse the  
gyftes of god to lucre/to vayne gloire to  
prie

### The fourth chepiter.

pyrde and arrogancie.

3 The Apostle proueth by the testy-  
mony and recorde of Dauid the prophete in  
the psalme. 67. That Christe hath ouer-  
cominen his enemyes. i. synne. death/hell  
and the deuyl, and hath ascended to he-  
uen and hath gyuen gyftes to men / as  
appereth more playnly. Roma. 12. 1. Coli.  
22. Here he alludeth and foloweth the ma-  
ner of conquerours whiche conqner and  
ouercome they; enemyes get spoyles and  
ryches of they; enemyes / whiche they hew  
and blase the abryde that euery man may  
se them / and then dystribute them to the  
people in a triumphe and prayse of victo-  
rye. So Christe haupnge victo-ry ouer his  
enemyes synne/death/hell and the deuyl  
and robbed them of they; captiues / he  
triumpheth ouer them and hath ascended  
to heauen and gyuen many gyftes of the  
holy ghoost to men in laude and prayse of  
his victo-ry ouer his enemyes.

4 In that he asketh / what is that ascen-  
ded and disceded in to lowe partes of the  
earthe / he expoundeth it him selfe sayenge  
it is he whiche disceded before and ascen-  
ded aboue all to fulfill all / that is to saye  
it is Christe whiche came frome heuen in  
to the earthe and toke the nature of man  
vpon

The fourth chapter.

7  
vpon hym/ and was become as man and  
as an abiete persone and suffered death/ &  
ascended to heauen and fulfilled al thynges/  
restored al thynges/ and made all thynges  
perfyte/ by whome we haue free pas-  
sage to the father & be made heires of the  
celestiall inheritance.

¶ And the same hath set some to  
be Apostles, some to be Prophetes/  
some to be Euangelystes, some to  
be Shepherdes & teachers/ wher-  
by the Sayntes might be coupled  
to gyther throughe comon seruyce  
to the edefyng of the bodye of  
Christe tyll we all come vnto one  
maner of faythe and knoweledge  
of the sonne of God, and become a  
perfyte man in to the measure of  
the perfite age of Christe.

¶ Of this place we may lerne howe god  
hath distributed hys gyftes and set in hys  
church diuers ministers for diuers offyces  
and wylleth that euery one shulde vse him  
selfe in his office accordynge to his offyce/  
callynge and gyfte. Some he calleth Apo-

Alia

Alia  
son  
they  
one  
place  
to th  
tes b  
of th  
ges  
were  
spell  
thau  
byd d  
he of  
offyc  
be an  
d Pa  
name  
of the  
2 In  
many  
heare  
in thi  
euery  
be pr  
grega  
they  
or Do  
proui

The fourth chapter.

Alles/some Prophetes/some Euāgelystes  
some Doctoures some teachers .Apostles  
they were called which were nat fixed to  
one place to one people/but wente frome  
place to place preaching the Gosple both  
to the Jewes and the Gentyles. Prophe-  
tes were they that opened the mysteries  
of the scriptures and somtyme shewed thi-  
nges to come. Euāgelystes were they that  
were deputed to teach the people the go-  
spell simply and playnely. Doctours they  
taught the people the worde of God and  
dyd dyue awaye the wolfe frome the flo-  
cke of Christe /& so dyd Pastoures /but these  
offices be nat so deuided but one man may  
be an Apostle/a Prophete/an Euangelist/  
a Pastoure/a Doctour / they haue dyuerse  
names for the dyuercite of there office and  
of their gyftes.

2 In that God hathe in his Cherche so  
many ministers /he wolde haue some to be  
heareers and nat al to be Pastoures. And  
in this he reproveth them that wold haue  
euery man to be preachers. Some muste  
be preachers and some hearers in the con-  
gregation. The ministers in the Church  
they shulde eyther be Apostles/Prophetes  
or Doctours / or els Reuites decaynes to  
prouide for the pore / for Purgatorie pie-  
ces



The fourth chapter.

Yes oꝝ poppe prestes that can do nothing  
elles but mumble oꝝ patter ouer a payre  
of poppe Mattys oꝝ Masse. I finde no  
place in the scripture/ ignorant prestes not  
lerned in the scriptures nat able to teache  
and to edifye other by holy doctrine as  
nat allowed of saynte Paule to be counted  
as prestes oꝝ Byshoppes/ as appereth .i.  
Timo. 3. 8. Titum. 1.

3. For what nede was these ministers in  
the Church ordayned is here shewed/ that  
it was to instruct other in the tructh/ and  
to edifye other by holseome doctrine/ and  
nat that they shulde deceyue any by er-  
rors/ heryse/ supersticions / sayned holy-  
nes/ false trustes/ backwarde oꝝ peruerse  
iudgemētes/ the Church is edifyde when  
it is instructed in true faith and good wor-  
kes approued by god/ al erronious opini-  
ons / supersticions errours & heryses pul-  
awaye it is destroyed by false oppnyons/  
superstitiousnes/ euill iudgemētes errours  
and heryses of ministers in the Church  
that serue nat for the edifycatyon of the  
bodye of Christe I can nat tell for what  
purpose they serue / as many Purgatoꝝ  
poppe prestes that knowe nat Goddes  
worde/ nor wyll nat lerne it to edifye them  
selve & other in the tructh/ but wyll hynder  
and

**The fourth chapter.**

and let it as much as they can / and speake  
euill of Goddes worde as farre as they  
dare.

4. Here he sheweth howe longe it is ne-  
cessarye to haue Apostles preachers & tea-  
chers of goddes worde in the Church of  
god / they be necessarye tyll we come all to  
the vnitie of fayth and full knoweledge of  
god / and tyll we come to be perfite men in  
Christe whiche is nat in this worlde / but  
in the worlde to come / for nowe we haue  
vnperfite knoweledge / then we shall haue  
perfite knoweledge / nowe we knowe by  
fayth / then we shall knowe face to face. He  
willeth that we shall encrease dayly more &  
more in the knowlege of god / which know-  
ledge encreaseth as our fayth encreaseth  
as there is encreasynge in age / so there is  
encreasynge in fayth / of the whiche encre-  
synge is here a similitude taken . And he  
willeth that men shulde encrease in fayth  
and in knoweledge of goddes worde / and  
go forwarde in good workes / as men do  
encrease in age / and thys encreasynge in  
faythe is by the preachynge of the worde  
of God whiche maye nat cease as longe  
as we shall lyue in this worlde.

**¶ That we be no moze chyl dren ,  
waues**

The fourth chapter.

Wauerynge and caryed aboute  
wth euery wynde of Doctryne  
throughe the wyckednes of men/  
and craftynes / wherby they laye  
wayte for vs to deceyue vs, but let  
vs folowe the trueth in loue and  
in all thynges growe in hym, whi-  
che is the heade, euen Chyriste / in  
whome all the bodye is coupled to-  
gyther / and one membre hangeth  
by an other throughe out all the  
ioyntes / wherby one mynystereth  
vnto an other accordynge to the  
operacion as euery membre hath  
hys measure / and make the that  
the body groweth to the edyfyng  
of it selfe in loue.

¶ The Apostle declareth hym selfe and  
sheweth when they shalbe made perfyte  
men & howe / that is / when they shal nat  
be chyldren and wauerynge wth euery  
blaste of doctryne and be drawynge thys  
way and that way he wolde nat haue the  
chyldren that be vnconstant / folysh / mu-  
table

### The fourth chapter.

cable and wauerynge byther and thither/  
but he wolde haue them children in malice  
and in knowledge men constance in the  
doctryne of trueth and in sayth / and that  
they wolde not suffer them selves to be de-  
ceyued by any doctrine of me whiche shulde  
come in theyes colthynge and vnder pre-  
sence of holynes / and vertue / which shulde  
be inwardly greedy wolves. Here the Apo-  
stles reprooueth these that be vconstante  
in doctrine and in sayth / and lyght of cre-  
dence to euery doctryne nowe folowynge  
this waye / nowe that waye. Fewe rather  
the true doctrine pleaseyth better for a time  
and suche there is many whiche be better  
pleased with the doctrine of falsed / then  
with the olde doctrine of trueth / and ther-  
fore they get them new masters of errour  
and beleueyth them and contemnerth the  
olde trueth. Masters of errour be they  
that hath preached pylgrymage / painting  
of blockes and stockes offerynge by of can-  
dels to ymages / pardons / and other wyll  
workes neyther commaunded of God nor  
of man / leuynge the workes of God com-  
maunded in holy scripture. And also these  
anabaptistes be masters of errour / haue  
deceyued some by theyr newe doctryne of  
falsed errour and heresye.

# The fourth chapter.

¶ **Y**e which holde these maysters of  
 error haue deceyued men and broughte  
 from the truth of holy scripture/ by falsed  
 crafte and pretence of vertue and holy-  
 nes/ and of the worshyp of God but these  
 by there pretended holynes haue deceyted  
 many and brought from the truth to er-  
 rour and heresy. Suche was the doctrine  
 of them that wolde haue the Byshoppe of  
 Rome to be the heade corner of the Chur-  
 che of Christe in earth makinge all holp-  
 nes in fastynge/ preyng halowynge/ rym-  
 yng/ syngynge/ relygiouse/ rites/ cere-  
 monies/ customes/ or otherwaies brought  
 in by the byshoppe of Rome and nat spo-  
 kinge of in scripture. Such deceyuable do-  
 ctine was the doctrine of them that mo-  
 ued men to put theyr truste and confidence  
 in creatures in theyr owne workes dedes  
 merites/ in sayntes. ye incarued and gra-  
 uen ymages/ in pardons/ in pylgrimages  
 in masses ad Beala celi/ in cotes/ coules/  
 habytes/ boyle howes/ boutes/ gyrdelles  
 purles/ knytes/ and in other suche lyke bag-  
 gage and inuentions of man inuented for  
 lucre sake whiche inuentions hath bene  
 profitable to Byshoppes of Rome/ inuen-  
 tours and makers of thys holines from al  
 suche deceyuable doctrine the Apostle mo-  
 ueth

### The fourth chapter.

Woe be men to be warre/and take heed  
of thep: wylde craftyness and fleeth lug-  
lynge/by the whiche they haue deceyued  
simple men that trusted/no euyl nor falsed  
and wyllert that men shall take the truth  
and folowe the trucht by charite/and go  
forwarde by sayth and good workes ap-  
proued and appointed of god in holy scrip-  
ture and nat to leue these workes and to  
folowe our owne dremes or fantasies in-  
uention of man without goodes worde.

3 The Apostle here goeth furth in hys  
metaphore of buyldynge by the which  
he wyllert no other thyng but that he  
wolde me buyldynge vpon Christe the sure  
fundacion whiche go forth in true sayth in  
true knowledg of Christe and in al good  
workes in charite by the which al pectes  
be coupled and knyt together/that they  
myght be a perfect buyldynge in Christe  
and come to his glorie/of the which also  
we may lerne that it is the office of a prea-  
cher nat onely to reprove vice and synne/  
but also to shewe the remedye for the/sow-  
men shall gette true vertue/so moue to go  
forwarde in vertue and in al good wor-  
kes and dedes commaunded in scripture/  
after the example of saynt Paul.

**T**his I say therfore and testify

in the Lord that he walke no more  
as the other hepythen walke in the  
banite of theyr mynde, blendred in  
theyr owne vnderstandynge, be-  
yng straungers from the lyfe  
whiche is in god throughe the ig-  
nozaunce that is in them because  
of the blindnes of theyr harte, whi-  
che beyng past repentaunce haue  
gyuen them selves ouer to wanton-  
nes to worke all maner of vnclen-  
nes euen with grebnesse.

¶ That the Apostle maye more moue vs  
to holy lyfe holy maners and conditions/  
he seteth before our eyes the fylthy and  
abominable lyfe of gentyles that knowe  
not Christe nor his doctrine and wylleth  
that we shulde walke no more after the  
wayes of gentyls whiche walke in banite  
of theyr myndes folowynge theyr owne  
imaginacions phantasies and dreames the  
lustes and pleasures of theyr owne myn-  
des / whiche be blendred with ignozaunce  
of the truthe / full of superstitiones / vayne  
holynes false trusses and vayne hopes  
corrupt iudgements so blendred that they  
can nat



### The fourth chapter.

Wherof we saye / se the truely / but con-  
suewe still in blyndnes / in ignoraunce /  
in superstition and in all vices vled before  
and condemned by the holy scripture of  
God / and wyl nat admytte the truely to  
succre theyr hartes / nor walke in the truely  
of goddes worde. They be also far frome  
god / frome eternall lyfe with god for igno-  
raunce that is in them / & blyndnes of hert  
by the whiche they knowe nat God nor  
yet wyl or desyre to knowe hym whiche  
is mooste blyndnes of all / and a greate toke  
that god hath vterly reiected them and  
forsaken them from the which ignoraunce  
I pray god saue vs / and from theyr igno-  
raunce & blyndnes they come to that point  
that they wyl nat repente of theyr synnes  
nat leue them / but contynue still in all  
vnhappynes and myschete / gyuynge them  
selues to all vncleannes pollutynge them  
selues with all fylthynges / with vsacrific  
greddines with suche degrees and steppes  
goeth capll men to all wyckednes / impiete  
and vngreatyousnes / by the which we may  
knowe in what state they be in that know  
nat god nor his worde / nor wyl nat folow  
goddes worde but them selues in baunte of  
mynde ignoraunce of God and blyndnes  
of herte without repentaunce gyue them

### The fourth chapter.

selves to all uncleannes.

2 The Apostle here sheweth great wysdome in that he setteth the fautes of other before they face and make them abhominable in they syght and worthy to be reproued and condēned/ although he myght haue layde to they charge and haue reproued these Ephesians for the that they seynge they fautes condēpned in other muche more shulde thynke them worthy condēpnatyon in them selfe that they condēpne in other.

3 Marke the gentylnes of saynt Paule in that he desyred them when he myght haue commaunded the / and his wysdome in that he attracth them from synne vled amonge them by the example of other/ and wylleth they shall nat folowe the vanite of they owne mynde / leaste they runne in darkenes and in obstinate blyndnes euer desyrynge to synne and contynewe in sine and neuer to forsake synne and uncleannes whiche is the mooste perillous vice that can be & a sure sygne that all suche be bitertly reiected of god and from his sauoure for euermore of this place we may lerne that these that gyue the selfe to vanite of they mynde and carnall pleasure and wyll do what soeuer carnall luste moueth them  
dothe

### The fourth chapiter.

doth go fed one synne to another and ea-  
pe by synne vpon synne / and at the laste /  
they come to this poynt that they wolde  
nat forsake synne / nor be sorp for it nor re-  
pent / but euer contynewe with vnfaciable  
luste and desyre to synne. Therfore folowe  
nat the vanite of your owne mynde / but  
goddes worde. walke nat in ignorance  
but in the lyght of the gospel that so cle-  
arly shyneth that you may walke surely /  
and in the trueth.

**B**ut ye haue nat so learned  
Christe, yf so be it ye haue herde of  
hym, and are taught of hym, euen  
as the trueth is in Jesu. So then  
as concernynge the conuersacyon  
in tyme paste lye frome you that  
olde man, whiche marreth hi selfe  
throughe deceyuable lustes, but  
be yere newed in the spirite of youre  
mynde, and put on that newe man  
whiche is shapen after God in  
true ryghtuousnes and holynesse.

**B**efore he sheweth in what vyces euill  
men dyd walke in / as in vanite of theyr  
myndes in ignorance & darkenes in blynd

nes of herte without all feare of god / with  
out sorow for synne / or any repentance / but  
in luste and pleasure euer to contynue in  
synne . Nowe he sheweth that they haue  
not lerned Christe so / that they shulde wal-  
ke in sine but that they shulde forsake sine  
repente and synne no more / nor folowe no  
more theyr vanities of mynde / or lustes / or  
uncleannes of body / nor other unlawfull de-  
sires of the olde man but that they shulde  
put of the olde man and put on the newe  
man and be renued with the spirite of god  
whiche moueth to all vertue / as to sayth  
hope / charite / patience / mekenes / long suf-  
feringe / binite / concord / peace / righteou-  
nes / equite / iustice / cleannes / and to all holy  
conuersacion of lyfe in all trueth.

2 This place sheweth / who haue truly  
lerned Christe / surely all they whiche be  
taught of Christe to forsake synne / to mor-  
tyfyfye theyr carnall affections / and do put  
away synne and the olde man with all his  
carnal lustes and affections / and mortifye  
the by the trueth / and walke in the trueth  
accordeynge to the trueth / these that do so  
it is a sygne that they haue lerned Christe  
and put away the olde man with all his  
concupiscence and put on the newe man  
whiche is made after god by iustice and ho-  
lynes

The fourth chepiter.

synne of the whiche we maye learne that it  
is of God that synners repente them of  
theyr olde capli and nowe take a newe lyle  
and leade an holy conuersacyon.

3 The true knowlege of Christe/ which  
is the trueth/ moueth vs to forsake synne  
in the whiche we haue walked in tymes  
paste for lacke of knowlege and in that  
we haue obeyed our olde man and his con  
cupiscence to muche/ whiche byngeth to  
death. Gala. 5. and. Roma. 8. The affec  
tion of the flesh is death. Therefore let vs  
put awaye the olde man with all hys car  
nall desyres or lustes alwaye redy to synne  
and to swarue from the trueth of goddes  
worde/ and bynge to death/ and let vs be  
renued in the spyrte and put on an newe  
man made after God in all iustice and ver  
tue that moueth vs alwaye to vertue and  
goodnes. By the putting awaye of the olde  
man he vnderstandeth the puttyng awaye  
of all synne/ as to put awaye vanite of minde  
darkenes/ ignorance of god blynde obsty  
nacie of harte vnknowynesse for synne/  
vncleanes and al other vices/ and in their  
places to putte on vertues / and de  
syre to folowe goddes worde/ knowlege  
of it/ redynesse to apply him selfe to do god  
des wyll and pleasure in all trueth and iu

### The fourth chapter

Justice/ and suche doth appere to be reuenged by the spirite of god/ whose olde lyfe in synne doth displease and a newe lyfe in vertue doth please/ whose mynde is wyllynge and glad to knowe the trueth and to lyue after the trueth of goddes worde in al vertue and goodnes.

**¶** Wherfoze put away lyenge and speake euery man the trueth to his neyghbour for as muche as we are membes one of another. Be angrie, but synne nat, let nat the sonne go downe vpon youre wrath/ neyther gyue place to the backebyter / he that hath stolen / let hym steale no moze / but let him labour rather and do some good with is handes that he may haue to gyue to him that nedeth.

**¶** The Apostle here exhorteth men to put away certayne vices and to take in thayr places vertue. fyrst he exhorteth men to put away lyenge/ by lyeng he vnderstandeth all craftie sotteltye/ falsed/ deceyte in worde or in ded / by the which crafty men deceyuey other. that be simple

### The fourth chapter.

of suche as feare no crafte / gyle of falsed /  
in bargaynyng / as in sellynge byenge of  
in other busynes of the worlde necessarily  
to be used amonge the men in the worlde /  
and vnder lyenge may be conteyned delay-  
enge of matters to deceyue men / to make  
them spende more monye for the expen-  
tion of their matters. And in this is repro-  
ued lawyers and all other that delaye mat-  
ters for lucre sake. Here is also reprov-  
ed at them that falslye accuse and sleaundes  
other / that go aboute to deceyue another  
by fayre speakynge / goodly wordes of pro-  
myces when they intende to do nothyng  
Here is also reprov-  
ed all maner of flatter-  
yng or dissemblynge. Ye all perjury in sellynge  
of theyr waye / whiche vyce is so comonly  
vsed vponysshed of god or of man / that in  
a maner it is counted a vertue / and he to  
be best seruaunte that can with most per-  
iurye and greateste swerynge deceyue his  
chapman. But let suche repent and amende  
them selves / for god wyl nat suffer vpon-  
ysshed his holy name so to be taken in vai-  
ne / so vnreuerently to be brought for a tes-  
temony in a false matter and a dissembled  
purpose / God wyl not suffer perjurye vpon-  
ysshed / but he wyl eyther punyssh it here  
in this worlde / or els in the worlde to come  
or (11)



The fourth chapter.

or in both / in this worlde / and also in the  
worlde to come. And in thys worlde suche  
perjured persons god punyssheth ofte with  
corporall punysshementes / as with pounce  
sicknesses / diseases / and with vnfaith-  
fulnes that they be leaste beleued / that be  
moste swerers / men were wonte to cry out  
of them that dyd cate egges butter / mylk  
cheese / and other lyke white meate in lent  
season / and helde their peace at perjurye /  
vntreuerente takynge the name of God in  
vayne / and byngynge it to be wytnesse  
or recorde in a false matter / for the whiche  
god threateneth punysshemente Deutero.  
5. Saynge He that taketh the name of  
God in vayne shall nat be unpunished / at  
the breakynge of Goddes lawe / we holde  
our peace / at the brekynge of mannes lawe  
we crye out / and call them looters and he-  
retykes that cate white meate in lent sea-  
son / whiche is a lawfull thyng by goddes  
lawe / and maye lawfully be done / so it be  
nat done with contempte of the authory-  
te and with offendicyle of wayke persons /  
and agaynste their conscience / thynkynge  
that thyng vnlawefull / and yet cate it a-  
gaynste conscience / to take the name of  
god in vayne is alway vnlawfull / and for  
bydden by goddes lawe.

Also

2  
lye  
spe  
ly  
in  
so  
gay  
cho  
Ap  
say  
by  
a m  
by  
tu  
awa  
3  
abou  
craft  
nes  
trust  
wold  
alack  
iury  
vnpu  
God  
so sp  
to be  
sure  
good

### The fourth chapter.

2 Also the Apostle nat onely forbiddeth  
lyenge but he comanneth that men shall  
speake the truth/and that simply & plain-  
ly without all dissemblynge in wordes and  
in dedes/and to kepe the profitable truth  
sowards all men alwaye as well in ber-  
gaynes as without byenge and sellynge  
choppynge or changynge. And here the  
Apostle teacheth that is the offyce of a  
faythfull preachers nat onely to reprove  
byc bled amongst men but also to shewe  
a medecyne for euery vice /and to heale the  
byc with his propre medecyne/ & to set ver-  
tu in the place of synne/synne clerely put  
awaye.

3 This place reproveth them that go  
about to deceyue theyr neyghbours by  
craft/falsed subtilly or by any crafty mea-  
nes/and specially these that by symple &  
trusteth no falsed beleynge that no man  
wolde deceyue them/ys they myght but  
alacke for petie/that craft/falsed/and per-  
iury/is suffred of rulers and Magistrates  
vnpunysht/as they were nat forbyd of  
God/but at mannes pleasure and wyll/  
so synne vnpunysht/is counted of synnes  
to be no synne/or small synne/ye peradue-  
sure a vertue worldely wysdome /and a  
good wordly polycye/ & a sygne of a wyse  
felowe

### The fourth chapter.

Knowe that wyl thyue so to vse craftte /  
failed is reckned to be thurtey but howe  
someuer suche thyue before the worlde /  
they thyue nat before God almygh-  
tye that forgydoeth suche thyrte / and co-  
deempneth all suche thyrtes / yf leyers &  
bickers of his lawe.

4 We sheweth the cause why we shulde  
nat vse craftte or faile one to deceyue ano-  
ther / the cause is that we be membris of  
one body / one membre doth nat deceyue a  
nother nor wyl nat hurte another / but  
laboureth for another / as the hande dothe  
nat hurte the heade the legge or the foote  
but wyl laboure for them and prouyde  
that they wante nothyng or that they be  
nat hurte / or any other wayes nooed / and  
wyl in no wyle deceyue them / so shulde we  
al do one to another / seyng we be mem-  
bres of Chrystes bodye / and one labour in  
trueth for another without decepte / craftte  
or failed as membris doth.

6 Be angry but synne nat. The Apostle  
wolde we shulde nat be angry at all / but  
yf so be it that we be angry / as we be men  
obiecte to the infirmities of the fleshe / we  
moueth vs to pacyfie and put awaye this  
angrye / least it brast out in chiding / brau-  
lynges / contencionnes / spghtyng in bac-  
bityng

### The fourth chapter.

bytyng/ or detractioun of other / or lest by  
angry nat pacified/ it bytyng so wordes/ &  
from wordes multiplyed to fyghtyng/ &  
so to murdre as othymes we do se to come  
to passe. Therefore the Apostle wolde that  
we shulde pacify the ire / & put away angre  
stirred by by occasion or infirmitie of the  
fleshe: clere awaye from our myndes/ that  
no parte of yre or wythe shulde remayne  
in herte or mynde/ or at the leaste it shulde  
nat remayne tyll sonne set/ or go downe .  
Therefore he sayeth/ let nat the sonne go  
downe byon your wythe / that is pacify &  
put away anger and wythe as sone as can  
be/ by the helpe of God and be reconcyled  
in loue with hym / with whome you were  
angry/ and desyre of hym no vengeaunce  
but leue all vengeaunce to God that wyl  
punyshe all malefactours that wyl nat re-  
pente . s . grue no place to the backbyter.  
He sheweth why we shulde pacify y yre &  
anger of mynde/ leaste the deuyl seynge yre  
and anger remanyng in mynde or harte/  
shulde styre by men to auenge them selves  
or mone men to chydyng/ brawlyng fygh-  
tyng and so to murdre/ for the deuyl doth  
nat ceasse/ but he goeth bespye about as a  
rampyng lyon searchyng whom he may  
deuoure and kylle / he seasseth nat/ but he  
dily

**The tenth chapter.**

Diligently labour to bypunge men to stea-  
nall deathe/and to deathe both of body and  
soule/therfore pacifye yre or wrath/leaste  
yt bruste vp and bypunge mo euyle. To be  
angry some tymes it is lawfull/as with  
synne and euill doers that they maye re-  
sytt from euill doyng/repent and amende  
ye nat to be angry with synne is vnlaw-  
full/and oftymes cherehety euill doers in  
theyr noughty doyng and maketh them  
more bolde to contytwe in enynesse/and  
so wyngyng al mēnes fautes is as it were  
approuyng of euill doyng.

7 He that hath stoleu/let hym steale na  
more.He mouyeth men to ste these or ta-  
ken away other mennes goodes agaynst  
the wyll of the mayster. Theues be they  
nat onely that steale/and robbe openly by  
hey wayes/or other where taken away or  
ther mennes goodes/but also al they whi-  
che by craft/falsed/ vsurp/ myght/power  
maysterthyppe take awaye other mannes  
goodes/the maysters of these goodes nat  
kontwyng or elles/nat wyllpyng/and al-  
though all these be nat counted for theues  
before the<sup>n</sup> worlde/ noz be nat punysched of  
the worlde for theues/ yet before god they  
be theues/ and shalbe punysched and ban-  
ged in hell if they do nat repent & amende.

**The**

### The fourth chapter.

There be either that be theues before god  
all they that be idle and wyl nat labour  
in their callinge/but take the profyte and  
plesure in idylnes fyllynge their delyes/  
whiche god wyl punyſhe as theues if they  
do nat repent and amende/for they be the  
ues before god although they be counted  
nat theues of the worlde but honeste men  
in goddes seruantes alwaye occupied/in  
goddes seruice/when god petraucture they-  
ther knoweth them to be his seruantes/  
noz yet their seruice/to be his seruice/to  
his honour and glozpe. Many ſuche hely  
beastes hath this realme founde and che-  
ryſhed/and yet dorbe. And theues of thys  
forte be in euery contrey/in euery ſtate of  
men whiche take the profyte dewe to them  
and do nat theyr deuty agayne to them  
to whome they ſhulde. Therefore let euery  
one amende/and be no more theues before  
god/that they may ſcape punyſhement due  
for theues/and the wrath of god.

¶ Let euery man labour in his calling  
that he may haue to gyue to them that ne-  
deth. There is theweth one cauſe why we  
ſhulde labour/that we might haue to helpe  
them that haue nede. But he theweth nat  
howe we ſhulde labour/in what workes  
after what ſacion/he wyll eth euery one to

### The fourth chapter.

worke in his callinge accordinge to his  
gyftes given him of god. Some to labour  
with hande / some with mynde and studie  
or counsell or any other way occupie them  
selves to the glozpe of god and to the pros-  
fites of theyr neyghbours / all such do la-  
boure. There is some that thynke no man  
doth labour but they that do occupie hand  
craftes or workes / but these do nat thynke  
well of workers / for they be called labour-  
ers that do worke to the glozpe of God to  
the profyte of other whether it be by hand  
fote / tongue / mynde / studie / counsell / or any  
other wayes in their callinge / for there is  
diuers members in the body / and to euery  
one is gyuen his gyfte of god to the profit  
of other / and to Goddes glozpe. wherfore  
me thynke it is nat agaynst goddes lawe  
that prekes shulde labour with hande / spe-  
cially such as ca nat preche goddes worde  
or if they coude preache / it is nat agaynst  
goddes commaundement to labour with  
hande after the example of paul which  
laboured with his handes to get necessa-  
ries for hym selfe & for other / least he shuld  
be payntfull to other / or be shaunder to the  
gospell lest any shulde thynke he preached  
for lucre sake / or to get him a lypunge  
rather then to wyne and bypunge man to  
Christ



### The fourth chapter.

Christ/and also that he wolde geue other  
example to labour and nat to be / idle for  
these causes & other Paule laboured with  
his hande and heyd get his lymng for him  
selfe and for other / when he myght iustly  
haue taken it of them to whome he pre-  
ched / but of his gentylnes and for other  
causes about shewed he remytted his deu-  
tye due to him/although a prest/ye a pre-  
cher of goddes worde maye labour with  
his hande and remytte his deutye due to  
him/pet y speciall labour of prestes shulde  
be to be exercised in the study of the scrip-  
ture of god/whiche requireth al a mannes  
labour and diligence that they maye haue  
lernyng/wherby they maye profite other  
shewe to the people on the sabboth day.  
The study of the scripture is reqred of pre-  
ses. 2. Timo. 4. rather then layeng oz mū-  
dyng bp of a poppe payre of Martyrs  
oz Euphonyng without edyfeng.

9 We muste labour that we maye haue  
to geue to them that haue nede /and na-  
onely to gette necessities for our selves/oz  
to get vs a quyet oz a pleasante lyfe. This  
place maketh agaynst them that say they  
wolde neuer labour if they might get their  
lymng other wapes/and agaynst all the  
that forsake labour and geue them selfe to  
Idol. 2, idylney

The fourth chapter.

we shoulde not labour when they may labour to the glory of gods to the profit of other. For what purpose and ende good workes are to be done it is shewed Ephe. 2 where the Apostle sayeth. we are not justified of workes / leaste any shoulde reioyce but by grace through faith. There yf you please you may see my mynde.

¶ Let no fylthy communicacyn procede out of your mouth, but that whiche is good to edifye with all / when nede is / that it be gracious to heare / and greue nat the holy spirite of God / wherewith ye are sealed vnto the daye of redemption let al bitternes and fearfulness and wraeth / and raynyng and cursed speakynge be farre from you with all malyciousnes / but be ye courteous one to another, mercifull and forgyue one another enen as god hath forgynen you in Christe.

¶ The Apostle exhorteth men to flee all uncleane speakynge and all fylthy communication / and wylleth the to speake cleynly  
and

The fourth chapter.

e honest wordes to the edyfyng of other  
in Christe/and nat to make sadde the ho-  
ly gooste whiche is greeued at fylthy com-  
municacion and vncleane wordes whiche  
be sygnes of a fylthy and vncleane harte  
for of abundaunce of harte the tonge spea-  
keth. The Apostle for byddeth all fylthy  
communycation or vncleane wordes in all  
compagnies of men/as at dynner or souper  
or any other bankettes/and in these wor-  
des he reprooueth mynstrels/gesters or raye-  
lers/that ble fylthy or vncleane wordes/  
songes/raylyngt or gesticnyng to delpte the  
eares of the hearers/with vayne songes  
or rebaldy wordes/ye the Apostle repro-  
ueth all them that haue pleasure in suche  
vncleane wordes or songes/in the whiche  
many haue pleasure and can nat be mery  
without they haue a gester that can make  
hym and all gestes merye with fylthy wor-  
des:and vncleane communycation/with  
the which great mennes tables be furny-  
shed/and they: gestes made merye & glade  
at the whiche greate men do laught. So  
the brennyng of goddes comaundemente  
is counted a pastyme and a pleasure. But  
let all suche take hede/for it wyl be no pa-  
styme at the last day/when we shall make  
answere for eury idle worde. Math. 12.

R. 3.

Such

The fourth chapter.

Muche more we shall make aunswere for  
eueri noysome word: and vnproytable/  
therfore let eueri man trefayne his tonge  
from speakyng of splethie wordes / and his  
eares from hearpyng of vncleane commu-  
nicacion / and from pleasure in the same /  
in this poynt we shall nat prouoke God to  
polar his vengeaunce vpon vs / nor let  
feare the rekenyng of the laske day for  
noysome and vncleane wordes / but let oure  
comunication be to the gloze of god / & to  
the edyfing of another.

2 Splthie communicatyon greueth the  
holy ghost gyuen to vs to be as a larenes  
of the heauenly inheritaunce promysed to  
vs of god. yf we saythfully beleue & walke  
in goddes commaundementes / accordyng  
to his pleasure.

3 He exhorteth men also to put awaye  
all bytternes / yre / wrathe / malysce / enuye /  
hatred / raylynge / and cursed speakyng one  
of another and all blasphemie agaynst god  
and al other vices with the affections and  
concupyscence of the fleshe / and wylleth  
that we shulde put vertue in theyr places  
as getylnes / mekenes / mercifullnes & redy-  
nes one to forgyue another / & they myght  
opteyne of god mutuall mercy & forgyue-  
nes of theyr synnes.

The

It be fyfte chapter.

# The fyfthe Chapter to the Ephes syans.

2

**B**E YE the folow  
ers therfoze of God as  
deare chyldzen and /  
walke in loue euen as  
Chyste loued vs / and  
gaue hym selfe for vs an offerynge  
and lactyfyce of a swete sauoure  
vnto god.

**I**n the ende of the Chapter that go  
eth before he exhorteth vs to mutuall  
forygyuenes by the example of god the  
father. Now goeth he forwarde with the  
same exhortacion mouyng vs to be folow  
ers nat of this world / the fleshe or y<sup>e</sup> deuyll  
nat of sapntes departed but in these thyng  
ges that they were folowers of God / but  
that we shulde be folowers of God and so  
folowe his fote steppes. This place repro  
ueth all them that wyll nat be folowers of  
god / but of them selfe / of theyr owne mynde

It. 4.

wyll

### The fyfte chapter

wyll and pleasures/followers of the worlde  
of worldly honours and pleasures / and  
gyue them selfe holy to the worlde and to  
worldely facions and maners / or wyll fo-  
lowe theyr sensual pleasures of theyr fles-  
he and the lustes or desyres of it. This pla-  
ce reproveth all them that wyll nat folow  
God / nor his holy worde / but wyll folowe  
them selves / there wyl workes / there wyl  
good scales / or intents / or workes inuen-  
ted of them selfe or of men / and trowe the  
workes commaunded of God vndone / as  
many hath done preferringe pardons /  
pplgremage / payntpuge of stocks or Ro-  
nes / aboute workes commaunded of God  
to be done . This place also reproveth al  
them that wyll nat be followers of God /  
but they wyll go before god or els wyll be  
felowes or cheemat with god. Some ther-  
is that go before god / that preferreth men  
before God / or mennes lawe mennes ve-  
ceres traditiōs / statutes / religiousnes / ce-  
remones or other lyke ordinaunces inuen-  
ted by man preferringe these thynges a-  
bout goddes lawe / or goddes commaun-  
dement / and wyll punyshe muche more  
greuously the breakyng of mennes lawe /  
mennes tradition / a dum ceremone bro-  
kynge or omitted / the the breakyng of god-  
des

The fyfte chapter.

des commaundement/all suche do nat folow god/but go before god. There be some also that wyll go equal with god and be cheekmate with hym/whiche be they that make mānes traditions/lawes, or ceremonies inuēted of man equal with goddes lawe/and thynke them selfe as well bounde to kepe mannes traditions or ceremonies as goddes lawe/suche there hath ben many in religion/and I feare there is as yet that so thynke/that thynk it is deadly sine to omytte any part of mannes traditions ceremonies/or costomes vsed/this thyng maketh me so to beleue/because they is more punishment for a tradition of man bmypted them to breakynge of goddes commaundementes/and moꝝ cryenge out of a mannes law broken: then for the brykynge of Goddes lawe/ and many that thynke mannes lawe bynderth as well the consciēce/as Goddes lawe/and all one thyng to omytte the one as the other. All suche follow nat god/but go cheke by cheke with god and make man equal with god. Alsuche the Apostle here reproveth and all the that wyll twayne to much on the ryght hād or left hād & nat folowe Christe straights for the declynynge to nother hande.

¶ He wyllēth that we shulde walke in loue



The fyfte chapter.

As we be beloued chylde ren / yt behoueth  
chylde ren to folowe their father & to shewe  
their father in maners / conditions & in all  
goodnes / and it is a shame for the sonne to  
shynke from the vertue of his father / in  
loue therfore it behoueth vs to folowe our  
father of heauen / which of his great loue  
to vs / dyd geue his onely sonne for vs / to  
brynge vs to euerydaye saluacyon. And  
also his sonne Christ Iesus dyd shewe the  
loue of his father towarde vs which was  
obedient to the will of his father and wyl-  
lynge dyd suffer death to deliuer vs from  
death / hell / and eternall dampnacyon / and  
brought lyfe to vs. And this same Christ  
did geue hym selfe an oblation and a that  
kefull sacrifice for vs to the Lorde / by the  
which one sacrifice he reconciled vs to the  
father and made vs well beloued to hym.  
Here is allusio to the sacrifices of the olde  
lawe which pacified the yre or wraithe of  
god as Aze pacified the wraith of god by  
an oblation or sacrifice offered vp to god  
Gene. 8. And this sacrifice that Christ of-  
fered vp to god was a full and a sufficient  
sacrifice to pacifie the wraith of God and  
to take awaye all the synnes of the worlde  
ones for euer / as saynte Paule sheweth.  
Heb. 10. By one oblation he hath made  
them

**The fyfte chapter.**

them persyre for euer that are sanctified.  
Therefore they offende that by othe facti-  
fyes then by Christe Iesus/go aboute to  
pacify the wrath of god/and to take away  
synnes as by Masse ad Scala celli of the  
holy ghost/of the true woundes/of requie  
or other lyke wayes or meanes/or by any  
workes of man to be done to swage the  
wrath of god to deserue the grace of God  
forgyuenes of synne and lyfe euerlastynge  
by the vertue of the worke in it selfe / for  
the which ende good workes are nat to be  
done/as I haue shewed before.

**G**: As for whoredome and all vn-  
clennes or couetousnes / let it nat  
be named amongst you, as it be-  
commeth Sayntes. Neyther fyl-  
thynges/noz folysh talkynge/ney-  
ther testynge whiche are nat com-  
ly)but rather grynge of thankes  
for be yelure that no whoze mon-  
ger or vnclean person or couetous  
persone( whiche is a worshypper  
of Images) hath inheritaunce in  
the kyngedome of Christe and of  
god

The fyfte chapter.

**G**od. (Let no mā Deceyue you with many wordes) for by cause of these commeth the wrathe of god vpon the chyldren of vbeleue, be nat ye therfore companyons with the.

**T**he Apostle sheweth here certayn byces that churistiane men shulde see and eschewe. As whoredome/vncleennes/and couetousnes /whiche be byces nat to be named/muche lesse to be done amongst churistiane/that shulde be sayntes and all holy in conuersation and lityng. The Apostle wolde haue bothe the names of these byces and the byces them selfe clerely abolished and put away/that no man shulde do them/nor yet so muche as name them ones for the vengeance of god doth come vpon all fornicatours/vncleennes/and couetousnes. Example in them that perished in Sodes floudc/and at Sodome and Gomorthe/and of other many of the Israelites that perished in the wyldernes for these synnes. Numc. 25. The punishment of them may affraye all other from these vices/lest they be punished as they were with the plage of god.

**2** He requyrez of vs an holy conuersation of lyfe/ as it becommeth Sayntes.

The fyfte chapter.

faythfull men in christe Iesu /whome is  
becommen to be farre from all whozedo-  
me/ fornication/auoutye or vncleannes in  
worde or in dede. And here the Apostle re-  
prooth all them that hath great pleasure  
to talke and speake them selles of whoze  
dome/ fornication/ baudye/ or that despy-  
seth to here other speake /talke or rable vn-  
cienly and so to make the mery and there  
gettes to laugh at fylthy and vnclean wor-  
des or songes/ it is greatly to be lamen-  
ted amōgest christen men/ that suche cause  
displeasuge god shulde please christen mē  
and that the displeasure of god/ shulde a  
laugher amongst chrestyans. But these  
that haue pleasure in fylthy communica-  
tion and deliteth therein and wyl vse it or  
suffer it to be vsed where they maye let it/  
that they be whozemongers and vnclean  
in theyr hartes before God. Therefore if  
they wyl nat so be cosited before mē/ who-  
zemongers or vncleane/ and laughers at  
goddes displeasure/ ye and auoyd the pla-  
ge and punishment of god/ let the leue al  
fylthy comuication a filthy toying/ amēde  
and do no more so/ haue pleasure therein no  
more/ suffer these vyces in no other/ repro-  
ue them/ studye to amende your selfe and  
other that you maye auoyde the plage of  
god

### The fyfte chapiter

god for these vices.

3 The Apostle wolde christians shulde auoyd al vncomey behauour both in word and in gesture that none shulde be prouoked to vncleane doynges by vncleane wordes or gestures by the which he reproveth many vncleane songes/louers songes called/that sounde and prouoke to vncleane loue or fytty pleasure of the bodye he reproveth also vncomey daunces used of wemen/and all other indissolute gestures that becommyth nat. He reproveth all folysh speakyng/poble talkyng/ and sayned fabrics of the whiche commyth no profyte / nor edifyng to y<sup>e</sup> auditors. Also he reproveth all knauery in all scoldyng all ravyng/al vncomey gestyng and al vncomey behauoure /that be nat to the glorye of god/nor yet to the edifyng of the hearers nor to helpe to amende euyl doers/ make them better to seke goddes glorye/ and the profyte of other.

4 He dissuadeth christians from whoredome vncleannes / couetousnes/and from all vice that folowe of these/yf nat for loue of god/yet for feare of punishmente that folowe these vices/that they shulde abstayne from them/ he sayeth that no whoremonger/no fornicatours no vncleane persons

### The fyfte chapter

sons/no couctous men shall haue the king-  
dome of heauen. This payne threatened  
whiche without doubte wyll fall vpon the  
if they do nat amende this payne shewed  
howe great synnes before god be fornicar  
non/whoredome vncleannes/couetousnes  
vncomefly rapynge or gelyng for the  
whiche synnes men be excluded from the  
kingedome of Christe & of god/they must  
needs be great synnes/that shew out from  
the kingedome of heauen/howe some cutes  
they be esteemed of men in the worlde/gre  
or small.

5 The couctous man is called a wor-  
shypper of Images or Idolles/for as the  
ydolater do worshyppe ydolles for God/a  
put hope and truste in ydolles so dothe the  
couctousma worshyp richis for his God/  
making more of ryches/then of God lo-  
uynge ryches better then god/settyng his  
harte and mynde more vpon ryches then  
vpon god/puttyng truste and confidence  
in ryches more then in the prouydence of  
god/excollyng hym selfe aboue other by  
reason of his ryches/substance/ or goodes  
he hath aboue other.

After that he had monished them to  
see vices/he byddeth them beware that  
they be nat deceyved by vayne wordes/of  
the

**The lytle chapter.**

the whiche it apereth that there was a  
mongest the Epheſians ſome me of corrupt  
myndes and iudgementes blinded with  
ſynne and obdurated in the ſame. As per-  
aventure ſome desperate noughtye ſelow-  
es be amonges vs (that thought whores-  
dome/fornycation/adultery /lytlye ſpree-  
kyng and vncomly raylyng/vncomely  
geſture couetouſnes/to be no ſynnes/no  
no diſpleſure to god/ but fornycation or le-  
chery to be manhed or propre to man/lyt-  
tye raylyng or geſtyng to be good paſty-  
me/and that God wolde nat be greatly  
diſpleaſed with ſuch lytyll fautes/ſo they  
did ceteinuat and make lytle or no fautes.  
theſe crymes and ſynnes that God called  
great fautes and abhomyuable ſines be-  
fore hym/and ſo cared nothyng for gods  
des inhibition of theſe ſynnes but played  
it awaye/laughyng/mockyng and ſcoy-  
nyng at goddes commaundemente/that  
no man ſhulde do ſo/ or thynke fornycation  
adulterye whoredome/couetouſnes/ to be  
no ſynnes befoze god but to knowe them  
for greate ſynnes for the whiche God  
threateneth ſo greuous pnyſhemente as  
expulſion frome heauen and that noue  
ſhulde thynke theſe vices / to be no ſynne  
befoze God. The Apoſtle ſayeth that the  
benge



**Thy fiftie chapter.**

vengeaunce of god to come for fornication  
adulterye / whoredome / couetousnes / and  
suche lyke vyces aboute reherſed / be thre-  
ſeneth payne and puniſhement that none  
ſhulde haue pleaſure any more in the / that  
none ſhulde comyt them for feare of pu-  
niſhement / and that none ſhulde comyt  
theſe ſynnes / and thynke to eſcape unpun-  
yſhed / or that God wyl wyſhe at theſe  
faultes and ſuffre them unpunyſhed . And  
nat onely the vengeaunce of god wyl come  
vpon all them that comyt theſe faultes  
and vyces / but alſo vpon all them / that do  
conſente or approue them any wayes / for  
lucre vantage / proſpetye / pleaſure / or for fea-  
re of man / or that do knowe them to be v-  
ſed / and wyl nat correcte and reſproue / and  
ſubye to amende them that in theſe dam-  
nable ſynnes offende god / s prouoke God  
to powre out his plagis of puniſhemente  
vpon theſe ſinners and conſeters to them  
for doers and conſenters are woorthy lyke  
payne. Roma. i.

7 Let vs learne here for what thynges  
commeth the wroth of god vpon diſobedi-  
ent chyldren. Nat for egges eatynge vpon  
the fryday / for eatynge of fleſhe vpon ſaint  
Laurence euen / for breakynge of Thomas  
Becketes daye in Chriſtenmaſſe / nat for  
E. i. eating

**The xijth chapter.**

revenge whyle men in lene / but for fornication adulterys / whoredome / uncleannes / couctousnes spylth by speaking / and folowynge speakinge whiche often tymes be cause of noughtye maners / for by euill speakinge the good is corrupted & made euill by euill company or cōmunication of euill.

**¶** For some tyme ye were darkenes / but nowe are ye lychte in the Lorde, walke as the Chyliden of lycht, for the frute of the spirite is all maner of goodnes and ryghteousnes and truth, and proue what is pleasynge vnto the Lorde / and haue no felowshyppe with the vnfruitfull woorkes of darkenes, but rather rebuke them, for it is shame euen to name those thynges, whiche are done of the in secreete. But all thynges are manifest, when they are rebuked of the lychte, for what soeuer is manifest, that same is lycht. Therefore sayth he. Awa-  
ke thou that sleepest and stande vp

from

**From the deade and Chyſte ſhall  
gyue the lyght.**

Of the vocation of men/nowe be ex-  
horteth them to holynes of lyfe /ſayenge  
you were ſome tyme darkenes/nowe you  
be lyght in the lord/and deliuered frome  
darkenes and from synne. walke therfore  
as it becometh children of lyght to walke  
in all goodnes /iustice equite/and truerth/  
whiche be frutes of the ſpíríte of god/the  
Apoſtle willeth alway that we ſhuld haue  
before our eyes/what we were/and what  
we are of oure ſelfe without the grace of  
God/that we are darkenes of the whiche  
no lyght dothe come but by the grace of  
God/we be made lyght in the Lord and  
not by our owne merytes or deſeruynges  
that we ſhuld brynge fourth the workes of  
lyght to the glorie of god/and to the pro-  
ſpíríte of other. Math. 5.

2 He ſheweth howe we ſhuld walke as  
chylidren of lyght/that is to bryng fourth  
frutes of the ſpíríte/in all goodnes/iustice  
and truerth/ſekynge alway theſe thynges  
that maye pleaſe god /haupnge no cōpant  
with workes of darkenes/but reprobunge  
them and the doers of euyl that they may  
repent and amende.

A. 2.

Be

### The fyfte chapiter.

3 He wether that he is ashamed to tell  
all there fautes that they secretly do thou-  
hyng the to be no synne/ but afterwarde  
they be examined by the lychse/ they be  
knowne to be synne/ and thes that have  
done them are ashamed and repens & study  
to resourme and amende them selves.

4 He moueth men to arise from drepe  
and from synne and from deadly workes  
by repentaunce and amendement of lyfe  
and he promyseth that God wyl be mercy-  
full to all penitente persons and that  
wyl amende theyr lyfe and lyue a newe  
lyfe.

2 Take hede therfore howe you  
walke circumspectely / nat as the  
vnwyle/ but as the wyle / and re-  
deme the tyme / for it is a mysera-  
ble tyme/ wherefore be nat ye vn-  
wyle, but vnderstande what the wyl  
of the Lorde is.

\* The Apostle monyeth me to take heed  
with whome they walke/ with whom they  
use company & be conuersaunt/ and that  
they walke circumspectely nat as vnwyle  
men/ but as wysemen/ and as it becom-  
meth wyse men to do yf they wyl repro-  
m

### The fyfte chapter.

men loke that they reprove thynges woꝛ-  
thy to be reprovied/ and that in tyme and  
place/ as becommeth wylowen to do/ and  
as for there woꝛkes/ loke they be ſuche as  
pleaſe God/ nat of mannes inuention/ but  
ordinated of god for vs to walke in.

2 Redempyng the tyme/ that is watchig  
all oportunitie of tyme to do good/ to reprove  
tyme in tyme and place convenient/ or  
alles amending tyme paſſe/ euyl ſpente  
in belines/ in wyll woꝛkes omittynge god-  
des woꝛkes/ or in synnes and pleasures of  
the fleſhe or in other euyl woꝛkes to the  
whiche moueth/ the worde/ the fleſhe/ and  
the noughtye tyme/ whiche moueth men  
to euyl.

3 For the dayes be euyl/ the dayes cal-  
led euyl/ becauſe of the malice of mā whi-  
che is done vpon daye/ for the dayes are  
good for they are the creature of god/ and  
ſo are good.

4 Therfore be nat vnwyſe/ but vnder-  
ſtande what the wyll of the lord is. They  
are vnwyſe that do nat ſeke tyme & place  
to ſpeake well and to do good/ that ſeke  
more the glorie of man then of God/ that  
deſyre to knowe the wyll of man more the  
of god, This place ſheweth many to be ſo  
that they ſeek them ſelfe wyſe men/ that  
be

The xijth chapter.

be more diligent to knowe the law of man  
then of God/that be well learned in man-  
nes lawe and ignorant in goddes lawe/  
that be wysemen in manes lawe/ & idio-  
fooles in goddes lawe. This place repro-  
ueth all them that be very diligent in the  
 studie and knowledg of mannes lawe  
to knowe the wyll of man and howe they  
shulde come to ryches and goodes in the  
worlde/ but to knowe the wyll of god/ and  
his lawe they be nothing diligent/ y<sup>e</sup> not  
despyrous of yt/ it is well yf they be nat ad-  
uersaries to Goddes worde/ but all suche  
shewe them selues what they be/ perau-  
ture wyse men to the worlde but foolles be-  
fore god men that loue more this presente  
lyfe the the lyfe to come. This place shuld  
moue all lawyers and iudges to be deligēt  
to knowe goddes lawe/ least in there iud-  
gements they do iudge other wayes then  
goddes lawe wyll/ by the whiche all man-  
nes lawe shulde be ruled/ & yf goddes lawe  
shulde be the rule of mannes lawe (as it is  
in dede) howe shall they rule well man-  
nes lawe that be ignoraunte in Goddes  
lawe. Surcyp after my mynde there is no  
thyng more to the hynderaunce of God-  
des worde or more to the destruccyon of  
men soules in this realme the that the no  
wylte

### The fyfte chapter.

Doctours and lawers and other that haue rule ouer the people both in the spiritualite and in the temporalite be ignorant in goddes lawe/in the whiche it becommeth the most cheifely to be lerned/that they might iudge all causes and matters accordynge to Goddes lawe / gentylmen and a greate part of lawyers be ignorant in Goddes lawe. And therefore seldome they do loue goddes worde / or the true teachers of yt / and the laye people folowe the gentylmen or rulers. As touchynge the spiritualite vnder the Bpshoppes / rulers be lawyers brought vp in the Bpshop of Romes law and for the moste parte suche men that be ignorant in goddes worde be Chauncellours / Comptrolars / Officials / whiche offyces do hate Goddes worde and the true preachers of it / and fauoureth as muche as they darre the byshop of Romes lawes and his waies. It is a verry seldome thing to haue a lawyer a Chancellour / a Comptrolar / a Preacher of Goddes worde / a letter forth of it / howe by the that be ignorant it hath ben hyndered and letted we haue experience enoughe. I pray God that all Bpshoppes with all there offycers vnder them may be true fauourers of goddes worde / and earnestly set for wardes and



**The tyte chapter.**

more and exhorte al men to goddes worde  
and to lyue after yt that God may more &  
more be glorified of all men.

**24** : AND be nat dionken with  
wyne wherein is excelle, but be full  
of the spyryte / and talke amonge  
your selves of Psalmes and Him  
nes and spyrytuall songes / syn-  
gynge and makynge melodye vn-  
to the Lorde in youre hartes / g<sup>o</sup>-  
upnge thankes alwaye / for all  
thynges / vnto God the father in  
the name of our Lorde Ies<sup>us</sup> Ch<sup>rist</sup>  
submyttyng your selves one to a-  
nother in the feare of god.

\*The Apostle here forbiddeth dionkenes  
as a cause of fornicacion or adultery / he ma-  
nyfeth to be ware of drynkyng wyne whi-  
che prouoketh to adultery or fornicacion.  
In these wordes he forbeddeth also al ex-  
celle and ryot in eatyng and drynkyng or  
other bankettyng of the whiche cometh  
many inconueniencies and greate diseases  
both to the body and soule / of vnrational  
be drynkyng or riotyng we se dayre  
great

**The fyfte chapter.**

greate synnes to come to the bodye / as  
the goute / dropsy / palsy / & other diseases  
many of the body. Also Drunkennes / adul-  
tery / fornication / chydynge / fyghtyng man  
slaughter dothe come of greate Drunken-  
nes which be destruction and deathe of the  
soule. The Apostle here nat onely forbids  
this synne and vyce / but also be forbids  
with the occasion and cause of them.

1 Drunkennes oughte to be eschewed  
for many causes that cometh of it / that  
bryngeth men to deathe of tymes bothe of  
the body and of the soule it deprieth men  
of wytte wisdom and reason and maketh  
them worse then a brute beaste / yee then  
asworne that walters ouer and ouer in the  
myre. Drunkennes it causeth many deseases  
in the body / it bringeth with idelles  
chydynge / brawlyng / fyghtyng / murder /  
ye what myscheife doth it nat bring with  
it / deathe / both to body & soule. It is ther-  
fore to be abozred of all men.

2 He nat onely reproveth vyce but he  
sheweth vertue to be taken in the place of  
vyce / as here he reproveth drunkennes / &  
wylleth men to be fulfilled with the holy  
ghost and to synge in their hertes spiri-  
tual psalmes and hymnes / grynng thankes  
to god alwayes for his benefytes these

**L.s.**

**Spirituell**

The fyfte chapter.

Spirituell Psalmes and Hymnes be set  
forth for the fruytes of dronkennes. And  
in this me thinke the Apostle willet that  
lay men and lay women shoulde synge spir-  
ituall Psalmes and Hymnes as preestes  
and spirituall men/and gyue thanks to  
god for all his benefites gyuen to them/  
and in this he sheweth playnely that it is  
laweful for laye men and laye women to  
rede the holy scriptures/to haue them by  
harte/that they may talke of them/speke  
of them to theyr edyfyng/and synge spir-  
ituall Psalmes and Hymnes grynge  
thanks to the lord / howe shulde they  
synge spirituall Psalmes and Hymnes  
excepte that they knewe them before/and  
had redde them or lerned them. This pla-  
ce evidently sheweth that it is lawfull for  
laymen and lay womē to rede the scriptu-  
res of god, to talke of them to goddes glo-  
rye and to theyr edyfyng. The Apostle  
dothe nat beare speake onelye to myn-  
sters in the Church/but to all men/to  
whome he forbyddeth dronkennes and by  
fruytes / and for them the holy gooste and  
his fruytes to be receyued with spirituall  
thanks Psalmes and Hymnes gloryfy-  
enge god alwaye.

¶ And finally that every man shall be  
obedi-

**The fyfte chapter.**

medist one to another in his state and degree and that in the feare of God / that none shulde contemne another thynginge hym selfe better then other / but every one humple hym vnder other / and thynke hym selfe worse in his owne syght / and in thys he reprooeth proude hartes and stomakes and moueth euerye one to mekenes and lowlynnes in them selfe.

**¶** Let the women submytte them selfe vnto their husbandes as vnto the Lorde / for the husbande is the wyues heade, euen as Chryste also is the heade of the congregation / and he is the sauyoure of hys bodye. Therfore as the congregation is in subiection to Chryst / likewise let the wyues be in subiection to their husbandes in all thinges.

**¶** Before the Apostle hathe vniuersally taught euery man. Nowe he cometh to particuler persons as to the wyfe and the husbande he sheweth ther duetye one to y<sup>e</sup> other. But before I wyll shewe of their duties, I thynke it expedient some thinge  
to en-

The fyfte chapiter.

to entreate of matrymonye by the which  
the man and the wyfe be ioynd to gether  
and the one bounde to the other by the law  
of god/and that with suche knottes as ca  
nat be lowsed with out the breakpuge of  
goddes law and displeasure of god/except  
it be for suche causes as by the scriptures  
may lowse the bounde of matrymony/an  
adultery whiche be a cause of deuorice/as  
sayeth Christ. Math.5. First it is to be  
shewed for what causes Matrimony was  
instituted and ordinated of god. One cause  
was that mankynde shulde be multiplied  
to the honour and glory of god by a lawef  
full meanes bytwene man and woman/  
thys mene was by matrymony ordinated of  
god/as appereth. Gene.1. where it is wri  
ten/that after god made man to his symy  
litude/he created y<sup>e</sup> male and the female &  
blessed them and sayd/growe/and be mul  
tiplied and fyll the earthe / and this was  
one of the cheife causes of matrymonye.  
Another cause was to auoide adulterye &  
fornication/and that matrymonye shulde  
be a lawefull remedye agaynst adultery  
forbodden in the generall comaundement  
Thou shalt nat comyt aduourty. Exo. 20.  
This cause saynt Paule sheweth. 1. Corin.  
7. Mayeng let euery mā haue his wyfe to  
auoide

**The fyfte chapter.**

As for fornication / & every woman hath  
her husbande. Adoultety of the harte is  
as well forbodde / as aduilty in outward  
deede or acte / to auoyde all maner of adul-  
tery both of the harte & of outward acte /  
and for a remedy lawfull for the same it is  
comāunded that they shall marye & take a  
wyfe / that haue nat the gyfte of chastyte  
and of continence. The hynde cause of ma-  
rymony is that charite might more be en-  
larged and amonge straungers more di-  
lated and scatered / & that these that were  
straungers shulde be more coupled togy-  
ther by charite / as the frendes of the wyfe  
and the husbande by affinite more ioyned  
together in loue and charite / and for that  
cause it doth appere that certayne degrees  
of kynred was forbodden to mary togither  
amongest whom was loue all redy optey-  
ned / & comāundemēt that marriage shulde  
be out of certayne degrees of kynne / to  
make more loue and to dylate charitie as  
appereth. Leui. 18. and .19. And also this  
thing appereth in that / that there is more  
loue comāunded to be betwene the man &  
the wyfe / then betwene the chyldren and  
the father. As it is wyrtten. Gene. 2. and  
Aume. 18 / For thus saith god) let them  
be ioyned together / & cleaue so  
his

### The fyfte chapter.

his wyfe/and they shalbe two in one fleshe  
To these maye be added many other causes  
of matrimony/that the wyfe shulde be  
as an helper to the husbände / and the hus-  
bände to the wyfe/that they shulde labour  
together to prouyde necessities for them/  
and their housholde/to brynge by theyr  
chylidren vertuously in loue and drede of  
god/and in other holisome doctrine or craft  
for these & diuerse other cause that maye  
be gathered of scripture was Matrymo-  
ny ordinated of god/and nat of mā. Ther-  
fore he that speaketh agaynst Matrymo-  
ny/or condemneth it as an euill thyng/he  
speakeab agaynst goddes ordinaunce/and  
condemneth that/that God hym selfe or-  
dynated.

2 Nowe I wyl speake sumthing of the  
duety bytweene the man & the wyfe/whose  
dueties Saynt Paule here declareth.  
Firste the duety of the wyfe towarde her  
husbände he sheweth. He sayth it is the due-  
tye of the wyfe to be obedient to her hus-  
bände in all lawfull and honest thynges/  
and to be redy and diligent at his lawfull  
cōmaundement/and in no wyse disobediēt  
to hym and his lawfull cōmaundementes/  
neither in word nor yet in dede/nor in any  
behauour/neither in mynde nor thought  
disobediēt



### The fyfte chapiter:

disobedient to hyr husbände. And here he  
exponeth all women that be disobedient  
to theyr husbändes/and wyl nat obey the  
but wyl haue theyr husbändes obediēte  
to them / epyther for the nobylte of theyr  
stokke they come of/or els for theyr riches  
or for poudnes of harte and mynde that  
they wyl haue the rule and domynyon o-  
uer theyr husbändes/contrary to goddes  
ordynauce. And here perauenture some  
women wyl aske/why shulde the women  
be more obedient to the man/then the mā  
to the wyfe? To this I make aunswere &  
say that the wyfe shulde be obedient to hyr  
husbände for many causes/& nat the hus-  
bände to the wyfe. The fyrst & cheife cause  
is/for the ordinaunce of god whiche hath  
ordynated that the wyfe shulde be obediēt  
to hyr husbände in all thynges lawefull.  
Eph. 5. And they that resyst the ordinaūce  
of God they byynge iudgemente to them-  
self. Roma. 13. wherfore it is no lytle faul-  
the wyfe to be disobedient to hyr husbände  
or to despye the rule/domyniō/or maistery  
ouer hyr husbände althoughe hyr husbāde  
wold suffer it/for she that so doth/she doth  
resyste the ordinaunce of god / and taketh  
to hyr selfe dampnation. Therfore let wo-  
me beware they be nat disobedient to thei-  
husbāde

**The iijth chapter.**

Husbondes/ not desyre to be master ouer  
them/ for in so doynge they bring iudge-  
ment & damnation to them self / although  
that faute is counted but a lytle faute / be  
foure men/ yet before god it is a grete faute  
and it muste nedes be a grete faute / for  
the whiche iudgement and dānation both  
folow. The seconde cause why that wo-  
men shulde be obediēte to men / is for the  
transgressyon of Eue / whiche was puny-  
shed and al hyr posterite after hyr / that is  
to saye all women / that they shulde be in  
subiection to men and the wyfe in obedi-  
ence to the husban / for Eues transgressy-  
on/whiche payne remayneth still in we-  
men & shall do for euer/ in a sgyne of Eues  
transgressyon as a payne for synne.

The thyrde cause is / for the infyrmitie of  
women/whiche for the moste parte be nat  
so wyse/wyrtue/constante/sober/ dyscrete/  
patient/sad/ well reasoned / stronge in bo-  
dy and for other suche lyke infirmities of  
women/whiche be folysh / lyght / uncon-  
stant/hasty angry/ babyluge / full of wo-  
des/lyght/of conditions/ mutable / vnce-  
ned & other such like infirmities which for  
the moste parte be more in women then in  
men. Therfore it becommeth the women  
to be obediēt to men and be ruled by mē/  
as of

### The first chapter

of a wifes wylde wyfdom: leaueynge / labo-  
remous / ladies sobrenesse / and other good  
qualities / whiche for the moſte parte be  
more in men then I wend / for theſe and o-  
ther cauſes it becommeth the wyfe to be o-  
bedient to hyr huſbande / ſo for a decente or-  
der to be had amongeſt men.

¶ The ſecond ſheweth howe the wyfe ſhalde be  
obediente to hyr huſbande / euen as to the  
lord: for the wifes ſeruyng thei huſbands  
be in all hartie obedience with reuerence / to  
ſerue the lord god / and do goddes ſeruyces  
goddes commaundemente / and they pleaſe  
god ſo doynge / and no ſeruyce of the wyfe  
to god cā pleaſe god better / then when ſhe  
obeyeth hyr huſbande lowely in harte / wyl  
mynde / worde and dede / in all lawfull  
thynges. Wherefore let the wyfe be obedy-  
ent to hyr huſbande nat onely in outward  
thynges but alſo in all inwarde thynges  
as in wyl / in mynde / in harte / in thought  
and without all murmure / ſheue hyr wyl-  
lynge and glad obedience to hyr huſbande  
as the wyl & commaundement of god is.

¶ For the man is the heade of the wo-  
man. Here be ſheweth a cauſe why the wo-  
man ſhalde obeye the man / for the man is  
the head of the woman / it becommeth every  
one to be obedient to his heade / ſeyng the  
man

**Thy lyfte chapter.**

man is the heade of the woman/it becometh the woman to be obedient to the man as to hyr heade/the mā is called the heade of the woman/for as out of the head doth come all necessarye thynges to leade and cheryshe the other partes of the bodye where by they lyue/so it pertyneth to the man to prouide all necessarys for the woman that she maye lyue/the heade hath nat rule ouer the other partes that it shulde vse any tyraunye or cruelties ouer the other partes. So the man is the heade ouer the woman/nat that he shulde vse tyraunye or cruelties ouer the woman or vse the woman as they lyfte other wayes then becometh or after an vngodly facyon or maner/but that he shulde prouide all necessarys for the woman / defende hyr/kepe hyr /and saue hyr.

5 As the congregation is in subiection to Christ/lyke wyse let the wyues be in subiection to their husbādes in all thynges. The wyues must be obedient to their husbādes as the cōgregation is to Christ. The congregation onely cleaue to Christ and to none other/onely loueth Christ/heareth Christ and serupth Christ/and studyeth to please Christ. So must the wyfe onely cleaue to hyr husbāde/be ob-

dient

**The first chapter.**

Spent to hyr husbande/serue hyr husbande  
please hyr husbande/and kepe hyr selfe to  
hyr husbandes to no mo. This place reprob  
ueth all those that be disobedient to their  
husbandes/do nat serue theyr husbandes  
wyllyngely and gladly/do nat loue theyr  
husbandes/but other better then them/or  
as well as them. that be complayners of  
their husbandes /no; kepe them onely to  
theyr husbandes /but wyl haue other be  
sydes theyr husbande. All suche the Apo  
stle here reprobueth and willetb theyr shuld  
amende.

**2** Ye husbandes loue your wy  
ues/euen as Chyste loued the con  
gregation/and ggeue hym selfe for  
yt/to sanctyfye it, and clesed it in  
the fontayne of water by the word  
to make it vnto hym selfe a glozve  
ous congregation, hauing no spot  
no; wrinkle, no; any suche thyng  
but that it shulde be holy, and with  
out blame.

**3** : Nowe be sheweth the ductye of the  
husbande to his wyfe/whose ducty is nat  
to hayte to contemne or despise his wyfe/  
but

**The fiftie chapter.**

but to loue hyz as his owne selfe and as  
his selfe to make as hyz/ and cherishe hyz/  
kepe hyz honestly and so that he want no  
thyng necessary. The Apostle prescribeth  
a facion or a fourme howe the man shulde  
loue his wyfe/euen as Chaſte hath loued  
his Church/for the whiche willingly  
he dyd dye/that he myght poure/make  
cleane/and sanctifye it to hym selfe/make  
it a glorious & an holy Church/without  
all spot or wrynkle and without all fault  
or blame. So ought the man to loue his  
wyfe euen as him selfe/and so with loue to  
embraſe hyz that he wolde gladly dye/ if  
necessite so shulde constrayne hym for hyz  
sake rather then he wolde suffer hyz to pe-  
ryshe/he wolde put his lyfe in all reuerdie  
and perill. And if he shall at any tyme per-  
ceyue his wyfe wrynckled /spoted/or with  
any vyces polluted with sykenes dyseases  
or any other wayes troubled with vyce/  
syune/or sykenes. That then he shulde nat  
set at lytle or contemne his wyfe/ seke to  
be ryd of hyz/and dyuorſed from hyz/ but  
he shulde then seke all wayes and meanes  
for remedy for hyz/ if he be diseased with  
sykenesse/so that he lacke nothyng ne-  
cessarye for hyz/that he is able eether by  
labour or goodes to get for hyz. **Prourde  
remedies**

### **The wyfe chastyte.**

remedies that maye be gotten by mannes  
helpe/comforte by: in wordes and dedes /  
and say she shall lacke nothyng that may  
do by: good as longe as you haue one pe-  
tye/ or may get by your labour/ yf she be a-  
ged/wrinkled or nat saye/she is nat to be  
dispyssed for hir age wrinkles or foulnes/  
but to be made of and cherysshed/because  
she is your wyfe gyuen to you of God / to  
be loued eue as you do loue your owne bo-  
dye/bc she yonge or aged/wrinkled or be-  
winkled/saye or foul/good or badde. No  
man despyseth his owne bodye/ he yt neuer  
so deformed/aged/ wrinkled /foule/fat/  
wapke specky or any other wayes deformed  
so man maye nat dyspyse his wyfe for by:  
infirmities or diseases/but study to cures  
dye them yf it be possible/ yf thy wyfe be e-  
uppl/cuppl tonged/spotted with synne and  
noughty spynge other wyces then god-  
des lawe wyll/it is the deute of the hus-  
bande to correcte reforme and amende  
his wyfe by all wayes and meanes that is  
possible/ & nat to contene hir for hir nough-  
tines/to forsake by: and leue by: and take  
another/to vphold by: of by: noughtines  
to blase abroad by: synnes & byces/to by:  
and his rebuke and shame/but to couer-  
dye by: synnes and fautes as muche as



### The fiftie chapter

Shall Ipe in hym to studie howe by what  
 meanes he maye amende hyr and make of  
 on euill woman a good woman/whiche  
 thyng may be by gentle exhortation/consell  
 and dissuasion from synne yf nat for  
 loue of god/yet for shame rebuke and cor-  
 rection of the worlde/for feare of punishment  
 of god eyther in this worlde or at  
 leaste in the worlde to come/or els in both.  
 Short is the offyce of the husbande yf he  
 haue an euill wyfe/to studie by his wyfe  
 howe to make hyr good/to correcte hyr  
 fautes to remedye them/and to make hyr  
 holy and vertuous as Christ poured his  
 churche spotted and polluted with synne.  
 And made it holy and faultles in his syght.  
 Here is shewed howe Christ hath pur-  
 ged his Churche/truely in the fountayne  
 of water by his worde/althoughe god of  
 his mere mercy and goodnes/without all  
 manes desertes or merites/only for Chri-  
 stes sake hath washed and poured man  
 from synne/yet he bleth a meane by the  
 whiche he clenseth men from synne/which  
 is by baptyng in water by the worde of  
 god/and so in baptyng is our synnes take  
 awaye/and we from synnes purged/cle-  
 nsed and regenerated in a new man/to lye  
 an holy lyfe accordyng to the spirite and  
 wyl

### The fyfte chapter.

Wyll not god wase nat: water that wafte  
vs frome our synnes: but Christe by his  
worde and his spirite gyven to vs in bap-  
tisme that wafte away our synnes that  
wylgane of Adam by carnall nature.

In that the Apostle saith that Christ  
hath cleansed his Church in the fountayne  
of water by the worde: he sheweth playne-  
ly that baptisme is a mene whereby Christ  
taketh away our synnes: and maketh all  
them that be baptysed in the name of  
the father, the sonne, and the holy ghost  
acconpnye to christes institution. Math.  
28. to be cleansed frome all synne of Adams  
and yf they be of age: or they be baptysed  
throughe faith in the promyse of God by  
his worde takyng vpon them baptyme as  
was many in the Apostles tyme: at the  
preachynge of the Apostles were conver-  
ted from theyr synnes beleued in Christ  
and were christened: and so deliuered from  
theyr synnes and were saued.

This place of sante Paul maketh agaynst  
the Anabaptistes that wolde nat haue  
chylidren to be christened: which ys a de-  
nylls he and adammable heresye worthy  
great punyshement. yf we be christen men  
our offyce is to byng every man as much  
as in vs is to Christe: that synners may  
be cleane

The fyfte chapter.

be clyensed from theyr synne and be saved.  
Chylidren be borne in synne and shall be  
damned yf they be nat clyensed from theyr  
synne although god do pource vs from  
synne onely / yet he vseth meanes wherby  
he taketh and washeth away our synnes  
that meanes sayeth saynte Paule here is  
by the fountayne of water in the worde of  
God / by the whiche meanes Christ put-  
teth his Church and his Congregation.  
Chylidren are of the Church or Congre-  
gation of God. wherfore chylidren must  
neddes be christened / or elles they ne nat  
purged of theyr synnes / nor shall nat be sa-  
ued without baptyme whiche is the meane  
to purge and washe them frome theyr  
synnes. And therfore baptyme is counted  
of saynte Paule to Tyl. 3. the fountayne  
of regeneration and reuynge. of the holy  
ghost whiche god hath powred vpon vs  
abundantly by Iesus Christ our sauour.  
This saynge of saynt Paul proueth that  
chylidren of necessity muste be christened  
or elles they can nat be pource of theyr  
synnes / nor yet sayd by Christ and com-  
to lyfe euerlastynge. wherfore the Ana-  
baptistes that wolde nat haue chylidren to  
be christened / they shewe them selves that  
they wolde nat haue chylidren to be pur-  
ged

The fyfte chapter.

ged from their sinne and be saued / yf they  
wilde haue chyldren saued / they wold nat  
kenpe to them the meanes wherby Chrys-  
purgeth his Chutche from synnes and  
saueth it / which is by baptyme as here ap-  
paryth.

Secondly / yf may be proued by many pla-  
ces of the holy scripture that chyldre must  
nedes be chrystened / or elles they can nat  
be saued / except god of his absolute power  
do saue them. Besides these place of Paule  
alredy brought whiche hath euidentely  
proued that chyldren muste nedes be chry-  
stened / it also proueth sayncte Johan. 3.  
saynge. Excepte a man be borne agayne  
of the holy ghost and of water / he can nat  
enter into the kyngdome of heauen. To be  
borne agayne of the holy ghost and of wa-  
ter / it is to be chrystened / as Paul Helwech  
to Titu. 3. where as baptyme is called the  
fountaine of regeneration and of renuping  
of the holy ghost. Chyldren therefore must  
be chrystened / yf they shal entre into the  
kyngdome of heauen / and be partakers  
of lyfe celestial. The thyrde reason to pro-  
ue this same thyng as there was none  
saued in the tyme of Noes floode / that was  
out of the wyppye of Noe / but onely those  
that were within the wypp / so in our tyme

### The fyfte chapter.

None is sayd with out baptyſme / this ſye  
multitude ſaith S. Peter. 1. Pe. 3. Therefore  
chyl dren yf they ſhall be ſayd muſt be bap  
tiſed.

The fourth reaſon / what was the ſee and  
the cloude to the iſraelites when Moſes  
was theyr captayne and paſſed throughe  
the reade ſee / the ſame thyng to be nowe  
is baptyſme / as ſayeth Paule. 1. Coun. 10.  
this was a figure of our baptyſme / but  
none of the iſraelites was ſaued that dyd  
nat goe throughe the reade ſee and entred  
the cloude with Moſes / ſo ſhall none be  
ſaued nowe / that haue nat ben chriſtened /  
it pertaineth therefore to the ſaluacion of  
chyl dren that they ſhal be chriſtened.

The fyfte reaſon he that hath nat the ſpi  
rite of god / he is nat of god / nor of Chriſte  
Romañ. 8. Chyl dren haue the ſprite of  
Chriſte / yf they be of Chriſt and ſhal be ſa  
ued / the ſprite of Chriſte / and chriſte hym  
ſelfe they receyue by baptyſme / wytnesſing  
ſayeth Paule. Gala. 3. where he ſayeth.  
who ſoener are chriſtened they haue put  
on Chriſte fyrſt he ſayeth / ye that are chri  
ſtened / and then ye haue put on chriſt ſo  
that chriſteneng goeth before the putting  
on of chriſte / chyl dren therefore before they  
receyue Chriſte they muſt be chriſtened.

### The fyfte chapter.

**The fyrst reason.** Whyp that wyll nat be obedient to the ordinaunces of God shalbe damned. Roma. 13. Churche hath ordinauted that all people and reasonable creatures shalbe chystened. Math. 28. Mark. 16 chylbren are people and resonable creatures. whetefore it foloweth that chylbren muste be chystened or elles they shal be damned i hel for euermore. But that chylbren shal nat be dāned, it appereth. Math 19. where Churche reproveth his disciples that wolde nat suffer chylbren to come to hym / where he sayeth to his dysciples / let nat these chylbren to come to me / he toke these chylbren in his armes and layde bys hande vpon theyr heades and blessed the and sayde / of suche is the kyngedome of god. Here is tokens that god loved these chylbren / that they please hym / that they had sayth / for with out sayth no man can please god. Hebr. 11.

**The seuenth reason.** Circumcision in the olde law was a necessary ordinaunce w<sup>ch</sup> outp<sup>e</sup> which no mā masculine was saued Gene. 17. baptyme for vs in the newe law is counted in the steade of circumcision / as no man chylde was saued without circumcision / so none amongst vs shal be saued with out baptyme. Chylbren thefore

**The fyfte chapter.**

must of necessity be christened / the bap-  
tisme to vs in the lawe is in the Acte of  
circumcision / it appeareth in manye pla-  
ces of scripture / as Philippi. 3. where S.  
Paul saythe : that we are circumcision /  
with the worshyp god in the sprete. This cir-  
cumcisiō is that outward sygne / whereby  
we shewe our selues to all the worlde that  
we be seruantes of god / and that we wyll  
serue none other but god and Christ Je-  
sus / whose bagge and name we haue / and  
prompted in baptisme onely to serue  
hym.

**The ryght reason.** No man can be par-  
taker of Christes resurreccyon / ascension /  
and glorie / except he dye with Christ and  
be buryed with him / and ryse with Christ.  
we can not dye with Christ excepte we be  
first christened in Christ / as sayth Saynt  
Paul. Roma. 6. Do you not knowe that  
all we that are christened in Christe Je-  
sus / that in his deathe we are christened /  
buryed with Christe by baptisme in to  
death / that we myght aryse with Christ /  
and be partakers of his glorie. Marke the  
orde of Saynte Paul / and then se howe  
it foloweth consequently / that we must be  
christened of necessity / yf we wyll be par-  
takers of his glorie and kyngdome.

**The**



### The thite chapter.

The ninth reason. The Apostles christened hole householdes / as Paule christened Lydia a seller of purple and byr hole householdes. Actu. 18. He christened Crispum an hye ruler of the Synagoge / with his hole householdes. Actu. 19. and Stephes householdes. 1. Cor. 1. It is verie lyke that amonges these hole householdes he christened chyldren / seynge chyldren be of the householdes. The Apostles with allinwardes instructions and outward signes byd bynge men to Christe / as moche as laye in them / and wolde that euery man shulde knowe them that were the seruantes of God / and that seruantes shulde be made certayne / that they were the seruantes of Christe by some outwarde token / whiche was by baptysme. And therefore the Apostles baptysed all them that wolde become the seruantes of Christe / and beleue in Christe / and take Christe for theyr Lorde and Mayster / whose outwarde bagge was baptysme as appereth by Saynte Paule. Ephe. 4. where he moneth men to vnitie by reason of baptysme sayenge: One god / one sayth / one baptysme / one Lorde god and father of all that woobeth all in all.

The tenth reason. The trouthe of god

dis

### The tytle chapter.

His wordes / and the true vse off them hath  
ben alwayes in his church / and in the co-  
gregation of god / that chyldren shulde be  
christened hath euer ben vled in Christs  
church sence Christs tyme / yf these Ana-  
baptistes dyd come / wherfoze these Ana-  
baptistes denyenge baptysme to chyldren  
greatly are to be blamed / seynge ther be so  
many scriptures that proueth euidently  
that chyldren must be christened / as I  
haue here shewed by some scripture / and  
no places maye be brought for the pur-  
pose to prouethe baptysme of childre.

Nowe I will byynge in the reasons of  
the Anabaptistes / that they byynge for  
theyr purpose / and shewe howe weake and  
fender reasons they be / & how farre disa-  
greynge from the scriptures / that no man  
shulde be ouer come and broughte in an er-  
roure or heresy by such reasons / that be of  
no weghtynes and without scripture / yf  
contrary to holy scripture. They say that  
these that shalbe christened must fyrste be-  
leue / and then be christened. Chyldre they  
saye can not beleue / for sayth is gotten by  
hearynge / and hearynge by the worde of  
god. So chyldre can not haue sayth / sayth  
these Anabaptistes / wherfore they sai that  
chyldren shulde not be christened. To this  
reason

### The fyfte chapter.

reasone I answered and saye/ that chyldren  
maye haue fayth / althoughe they haue it  
not by hearynge / yet they haue fayth by  
infusion of the holy ghost as the holy pro-  
phetes hadde/ and many holy men in the  
olde lawe had / Also fayth ys the gyfte of  
God & the worke of the holy ghost. who  
shulde let God to gyue his gyftes where  
he wylle saynge fayth is the gyft of God.  
Ephes. i. & philip. i. He maye gyue lypth  
as well to chyldren as to olde men. Fayth  
also is the worke of god. Iohann. 6. & nat  
of man/ of mannes wylle or reason. who  
sholl let god to worke where he lyst/ there-  
fore it is nat vnpowable for chyldren to ha-  
ue fayth as these anabaptistes falsely sup-  
pose. Also god regardeth no persons / but  
geueth his gyftes without all regarde of  
persones / to be a chyld or olde man be  
counted as personnes in scriptures / where  
fore it toloueth playnely that god gyueth  
not fayth to an olde mā / or denyeth fayth  
to a chyld / be cause he is a chyld for then  
god shold regarde persones / which he doth  
nat. And where they say that they must ex-  
presse their fayth before they be christened  
what wylle they do with dysc and dome mā  
that yett nat fayth by hearynge nor ca nat  
expresse theyr fayth by wordes. & wylle they  
exclud

### The fyfte chapiter.

exclude the from baptysme / & condene the  
so hel pyt: And also sū aged peradventure  
wyl dissēble and say they haue sayth/whē  
they haue nat sayth/and yf they wyl chri-  
sten none without they be certayn of the  
sayth/then shall they chryste none/neither  
yonge nor olde / sūge that olde may dis-  
sēble/and saye they haue sayth/when they  
haue nat sayth. And where they say there  
is no crāple in scripture by expessed wor-  
des that children shuld be christened. To  
this I answer that it is ynowgh that it  
may be iustly gathered of the holy scriptu-  
res truely vnderstanded / as of the scriptu-  
res I haue shewed before / & of many mo/  
as of that the Apostles christened hole hou-  
solds that they christened some chyldren  
I suppose the Scripture doth nat bypasse  
forth example of chyldren christened / nat  
because there was no chyldren christened  
of the Apostles / but because the scripture  
doth nat muche speake of women nor of  
chyldren but vnderstande them in the man  
For I suppose there was many mo womē  
christened of the Apostles then is mention  
made of in the scripture/ women and chyl-  
dren are vnderstande in mē of the mascul-  
yne kynde/as Roma. 5: He sayth sine came  
vpon all men by Adam/and by christ were  
all men

### The fyfte chapter

all men iustified / that is all men / all wome  
all chyldren / were deade by the synne of A-  
dam / And all men all women / all chyldren  
made tyghevous and iustified by Christ  
although it is spoke after the Greke tong  
in the masculyne gender and no mention  
made of the femynine gender / nor of chyl-  
dren / but they be bothe vnderstande in the  
masculyne gender / euen as well as menti-  
on were made of them bothe / and women /  
and chyldren be as wel redeemed by Christ  
and washed from synnes by Christ as me  
So I thinke that scripture doth nat speake  
of chyldren / when it commaundeth bap-  
tyme but includeth all men of the mascu-  
lyne gendre all women / and chyldren to be  
christened / when it commaundeth that all  
creatures shuld be christened / chyldren are  
to be couēted amongst creatures / and peo-  
ple of god. These thinges I haue spoken  
as touchynge the baptyme of yonge chyl-  
dren / whose baptyme the scriptures dothe  
aproue and allowe and condemne the  
truplyshe & erroneous opinion of the Ana-  
baptistes whiche be fallen into an errour  
and an heresie / and hath brought other to  
theyr errour be reasons of no strength nor  
wyght / folyshe and contrary to the scrip-  
ture / which at the fyist hath peraduēture

**The fiftie chapter:**

semed apparente to the ignorant in the  
Scripture/ but to them that be learned in  
the scripture they be of no pythe nor effect  
nor proue the thig they go about / therefore  
let every man beware of these Anabapti-  
stes a flice they; errours / heresyes / and  
deceyvable doctrine / that bridgeth to death  
and receyue the true doctrine of Christe  
that bridgeth to lyfe. Now I wyl retourne  
agane to saynt Paule.

**¶** So oughte men also to loue  
they; wyues. euen as they; owne  
bodies he that loueth his wyfe, lo-  
ueth hym selfe. For no man yet e-  
uer bated his owne fleshe, but no-  
risseth and cherisseth it euen as  
the Lorde dothe also the Congre-  
gacion, for we are membyes of his  
bodye / of his fleshe, and of his  
bones. **¶ 22**

**¶** The Apostle here sheweth howe the mā  
shuld loue his wife eue as his owne body /  
for the man and the wyfe be one body cou-  
pled togyther by matrimony a knot nat  
to be lowsed at mānes pleasure / who hath  
euer ben so made: of so lytle wyte that hath  
bated

### The fyfte chapter.

hated hys owne body / were it neuer so de-  
forme or out of facon / so wayke / so lene /  
so lykely / so lykely / and so full of noughty-  
nes / but hath euer cherished & nourished hys  
owne bodye and hyd the fautes of it / and  
redy to amende it / so shulde a man be affec-  
ted towarde his wyfe / as towarde hys  
owne bodye / y<sup>e</sup> euen as Christe hathe lo-  
ued his Church / whiche hath nat put it  
away when it was a brydell and polluted  
with fylthynges and synnes / but hath take  
it to him and hathe purged it and made it  
cleane holy and gay / and hath dissembled  
many thynges in it / and at the laste healed  
all hys sores and diseases and washed cle-  
re away hys spottes and synnes . After the  
example of Christe towarde his church  
let the husbande do to the wyfe / and euer  
haue before his eyes what thyng he wolde  
shulde be done to hys owne bodye / & the same  
thyng let him do to his wyfe . This place  
reprooueth those husbandes that loue nat  
their wyfes / that contene and dispise their  
wyfes / wher they are lykely / nat prouyding  
for them necessities / nat comfortynge the  
with all comforte they can / y<sup>e</sup> this place  
checketh all them that wyll nat couer and  
hyde the fautes of their wyues if they be no  
table crimes and do nat study to resourme



**Thy fyfte chapter.**

and amende theyr wyues / and to make  
them good / vertuous and holy.

2 For we are membres of one body / he  
sheweth why he called the wyfe the fleshe  
of the man / it was because the woman  
was made of the man / of a rybbe take out  
of the syde of Adam / and the womannes  
bone was made of a bone of Adam as it  
is wyten. Gene. 2. to the whiche place  
saynte Paule dothe allude here. For this  
cause that the man shulde nat contene the  
woman as a creature made of a byler mat-  
ter then he was of and to certifie the man  
that he shulde nat contemne his wyfe ex-  
cepte he shulde contemne hym selfe & his  
owne fleshe thys thyng he sheweth that  
there shulde be more loue bytweene the mā  
and the wyfe / no strepe / no contention / no  
debate / no comtemnyng one another.

¶ 2: For this cause shall a man le-  
ue father and mother, and cleaue  
vnto his wyfe, and they two shall  
be one fleshe. This is a greatese-  
crete, I speake of Chyste and the  
Congregacyon. Neuerthelesse do  
ye so, that every one of you loue hys  
wyfe

The fyfte chapter.

wyfe / euen as hym selfe / but let  
the wyfe feyre her husbande.

¶ Here the Apostle wylleth that there  
shulde be more loue bytwene the husbande  
and the wyfe, then bytwene the chyldren  
and the parentes he wylleth the sone shall  
preferre the loue to his wyfe about the lo-  
ue to father or mother.

2 The Apostle speaketh here onely of  
the loue that shulde be bytwene the man &  
the wyfe / of the other deutes of the man  
to the wyfe it is spoken in other places of  
scripture / as Peter. 1. Pe. 3. Heweth that  
it is the offyce of the man to dwell with  
his wyfe / to entreate hyr after knowledge  
and to liue together as perpetuall felowes  
of good and euyl. for all theyr lyfe tyme / in  
peace / concorde / vnite / loue / and betwixt obe-  
dience accordyng to goddes lawe / prouy-  
dyng together necessaryes / that they  
myght lyue holply and godly / and bringe  
by their chyldren vertuously in the knowe-  
ledge of god in loue and feare of god / to or-  
der and rule theyr samyls accordyng to  
goddes wyll gyuyng them example of all  
goodnes to folowe. Peter addeth after  
knowledge / that is that the man shulde or-  
der bys wyfe after knowledge & wysedom

### The fyfte chapiter.

Whiche be more in men then in woman/  
for men muste beare the infirmitie of wo-  
men/and many thinges to pardone i them  
and ouer se and wyne at and dyssemble  
as they had nat knowe or elles there shall  
be lytle agremente betwene the man and  
the wyfe / and some tyme to exhorthe gen-  
tlyly/to rebuke sharply and some tyme ele-  
gely to remyte the matter as he for his wy-  
sedome shall se moche expedient to entreat  
hyr alway endeuerynge hym to make his  
wyfe gentle/lowly / obedient/lowynge/hon-  
nest /good / holyc /and vertuouse. In man  
it is to supply that lacketh in women /to  
haue more wytte wysedome/reason/pru-  
dence/counsell/learnynge wayes to prouyde  
necessaries for theyr lyuynge/and to or-  
dre euery thyng well. Also it pertaineth  
to men sayeth Peter there: to geue to we-  
me deu honoure /that is that the mā shulde  
nat contemne or despyce his wyfe /or vse  
hyr as his hande mayde or seruaunte/ but  
to take hyr as felowe of his perpetual lyfe  
and as ioynte heyres of god. This place  
of Peter reproveth those men that contē-  
ne and dyspyse there wyfes / wyll nat vse  
theyr company at bed or at boorde and or  
ther conuersacion of lyuynge / but leue the  
forsake them /put them away from them /

Also

### The fyfte chapter.

Also it reproveth all them that vse theyr  
wyfe as theyr hande mayde or scrivaunte/  
that vse muche chydryng or brawlyng  
or fyghtyng with theyr wyues / or vse to  
bounch / beate tread vnder theyr fote their  
wyues as dogges or swyne / or any other  
vngodly wayes do entreate their wyfes /  
they be reproveth of the Apostle. Therefore  
let all suche frowarde hulbandes amende  
least the plague of god fall on the for theyr  
vngodly entreatyng of their wyues / whō  
they shulde knowe to be selowes with the  
and boughte with the precyous bloude of  
Christe / and called to be partakers of the  
hevenly kyngedome as well as they that  
be men. Finally it is the offyce of hulban-  
des to vse the compaignie of theyr wyues  
to paye deuty as saynt Paule calleth it. 1.  
Corin. 7. sayeng. Let the man geue deuty  
to his wyfe for the man hath nat power  
of his bedde / but the wyfe / lyke wyse the  
wyfe hath nat power of hyr body / but the  
hulbande / Saynt Paule reproveth all  
these marryed men / that do nat theyr deu-  
ty to theyr wyfes / but wyl take whores /  
harlottes and drabbes / and kepe besydes  
theyr wyues / but let all suche adulterers  
take hede / for the sword of the vengeance  
of god hangeth ouer theyr heades / & god

The fyfte chapter.

Wyll sayte peradventure souer then they  
suppose or belene.

3 This is a great secreete or mystery as  
he shulde say this thinge that I haue here  
spoken of/is a great mytery/and more the  
can be shewed /by worde/that is that the  
loue of Christ towards hys Church can  
no tonge expresse/ne harte thinke it/it pas-  
seth farre al eloquence of tong or thought  
of mānes harte/euen so shulde the loue by  
twene man & wyfe be more then any tong  
by eloquence were able to expresse.

4 The Apostle to make an ende of the  
deuties bytwene the mā and the wyfe/ye  
sayeth it is the deute of the wyfe to be o-  
bedient to hyr husbände/to feare hym/to  
haue him in honour and reuerence / & cōte-  
me him as hyr lord & mayster /as Saray  
called Abraham hyr husbände lord. 1. pe.

3 . And this subiectyon of the wyfe to the  
husbände muste be with out murmure or  
grudge/but wyllyngly and with gladnes  
for it is inflicted to women of god/so the  
transgression of Eue as a payne for synne  
Therefore let nat the woman loke at the  
husbände or at hys deutes to hyr or whe-  
ther he be good or euill/a Jewe or a Gen-  
tyle/a Scot or an Englyshman a frech  
man or Ducheman/a fre man/a bandemā  
ryche

The fyfte chapter.

ryche or pore/ a gentylman borne or yoma  
gentle or vngentle/ meke or frowarde/ but  
do hyr deuty to hyr husbante that god re-  
quireth of hyr handes/ let hyr be obedient  
to him in all lawefull thynges/ loue hym/  
feare hym/ haue him in honour and reue-  
rence/ be he neuer so euill vnkynde/ noughty  
and pore/ let the wyfe be of honest conuer-  
sacion and lyuing/ that the husbante may  
espye in hyr nothyng but that is chaste /  
womanly/ good/ iuste vertuous / holy and  
godly/ no finders of fautes with theyr hus-  
bandes maners & conditions/ but yf they  
fynde any thing to be reprovied with theyr  
husbandes / to monyfy them of it secretly  
bytvene them alone/ bearynge with pati-  
ence the infirmities of theyr husbandes /  
nat wanton or lyght in wordes or condic-  
ions/ no bablers or strayers abroad/ but of  
fewe wordes / keepers of theyr houses at  
home/ sobre/ sad/ & constant louers of theyr  
husbandes stodyeng alway to please theyr  
husbandes & none other/ that by thys holy  
and chaste conuersacion/ they myght bryng  
theyr husbandes that were hepythen to the  
fayth of Chryste/ and by there goodnes re-  
fourme and amende the euylnes of euill  
husbandes. And so geue no place to the de-  
uyl y moneth them meruaylously that be

### The fyfte chapiter.

marryed/so contention styfe and debate /  
the one to cōtemne/ dispise and oborre the  
other and can nat beare the maners of the  
other/ne loue the other/no; do they; deu-  
ties one to another /and so the wyfe desyr-  
eth another husbände /and the husbände  
another wyfe/for the mā in his owne wyfe  
he seyth nothpyng that pleaseth him. So p  
the deuyl blyndeth his eyes and setteth be-  
fore the eyes of the man all the spottes and  
fautes of his wyfe (as they; is no man/no  
woman without all fautes)and all his wy-  
ues vertues/goodnes and good properties  
worthy cōmendation he neuer remēbres /  
this thyng worketh the deuyl in the state  
of mariage ostrymes bothe in the man and  
in the woman/and happy are they that do  
nat obey to the deuyl/ no; gyue no; place  
to ths the deuyl worke/ which thyng the  
deuyl worketh to make th; that be married  
to breake goddes cōmaundemente and so  
to offende and displease God. Also to this  
helpeth the nature of mā whiche is neuer  
content with his state o; lotte/ whiche set-  
teth lytle by the thyng it hath at pleasure  
and desyret euer the thyng it hath nat/  
or is nat lawfull to haue. Therefore it ostry-  
mes chaunces / that in the eye of the man  
euer woman is more fayrer/ better/ more  
pleasant



### The fyfte chapter.

pleasant then his owne wyfe. And affyr-  
mes it chaunceth that the man is so blyu-  
bed / that he forsaketh his owne lawefull  
wyfe gyven hi of god / for whom he shulde  
forsake all other / and despyseth hy / and le-  
neth an harlot a dyabe that is soule and e-  
uill fauoured and huglye / so the noughty  
nature of man despyseth that it hathe and  
despyseth that it hath nat / whiche to haue  
is vnlawfull / and against goddes lawe / so  
laboureth the deuyll - to kyll men in euery  
state / and no man or woman is sure from  
the temptation of the deuyll / but gyue no  
place nor consent to the deuyls temptation  
e the his temptation shall nat noy or hurte  
you. yf the deuyll shal tempte any man or  
woman as I haue sayde before / let hi geue  
no consent to the deuyll / let the man haue  
suer before his eyes nat the fautes but the  
vertues of his wyfe / & hyr goodnes / what  
he is boude to hyr by the law of god by rea-  
son of matrymony / hym thynke euerye  
thynge in his wyfe worthy to be comended  
Let hym thinke his wyfe aboue all other  
both beter & fayrer / for so she is to hym / by  
the ordinaunce of god. whiche hath boude  
hi to his wyfe alone / that for hyr he shuld  
forsake al other as long as she lyueth / & he  
shulde loue none aboue hyr / or so well / & thus  
byr

The fyfte chapter.

hys away froo hi for none/ but shuld kepe non  
other besyde his/ y<sup>e</sup> same thing the wyfe must  
thike & do. The husbāde may vse his lawfull  
wyfe with a clere conscience as a lawfull  
remedy agaynst adulterpe and fornication /  
to vse other women then hys owne  
wyfe he can nat with a cleane and a clere  
conscience/ for it is agaynst Goddes lawe  
and he that dothe so offendeth God/ whiche  
spleseth God/ his conscience is spotted /  
for he comyngeth deadly synne.

Therefore let the man thynke of his wyfe  
thus . This woman is she whiche God  
hathe gyuen to me / that I shulde embrace  
se alone that I shulde loue hyr as longe  
as we shall lyue togyther / that I shulde  
thynke hyr to me meste fayr of all wo-  
men / better and alone mete for me / gyuen  
of God to brynge forth the chyldren to con-  
tynewe the worlde to Goddes honoure  
and glorie / for a lawefull remeoye agay-  
nst adulterpe and all kynde of adultery /  
to dylate charytie betwene hyr and me /  
hyr frendes and my frendes / hyr consan-  
quinite and myne . And lyke wyse the  
wyfe shulde thynke of hyr husbāde / that  
he is gyuen to hyr of God that she shulde  
haue an eye nat to hys fautes / but to  
his vertues/ to hyr deuty towards hym /  
that

**The fyfte chapter.**

that the childe loue hym above all other /

onely study to please hym / to make

hys bodye free to none other /

to be obedyente to hym

with all lowelynes

and gentylnes

to haue him

in feare /

honour /

and re

uerē

re

Thus I haue shewed accor

dyng to the doctryne of S.

Paule part of the duty

of the man towarde

his wife of the wi

fe towarde

hys hus

bande,



**The syxte Chapyr**

**ter to the Ep**

**hesyangs.**

The syxte chapter.



**Y**E CHYLDREN O<sup>bey</sup> your elders in the  
Lorde for that is right,  
honour thy father and  
thy mother that is the  
fyrste comaundemente that hath  
any promyse, that thou mayst pro-  
spere and lyue longe vpon earthe.  
And ye fathers prouoke nat your  
chyliden vnto wythe, but bynge  
them vp in nourtour and informa-  
cion of the Lorde.

**N**owe the Apostle sheweth of the deu-  
tye of chyliden to theyr father and  
mother / it helpeth muche to opra-  
ue godly vertues / that chylde from theyr  
crabel and from their yonge age be vertu-  
ously brought vp in nourtour in good / ver-  
tues and godlye learnynge / in loue and  
fearce of god / in deu obedience to theyr pa-  
rentes in gentill and lowly maners / for as  
the olde sayenge is. The botell wyl kepe  
p<sup>r</sup> smel or sauour / of that liqoure p<sup>r</sup> it first  
receyued. So men for the mooste part smel  
euer of that facyon and maners / and loue  
that

### The fyrste chapter.

Waye that they haue bene brought vp in  
theyr yonge age. Therefore it is necessary  
that chyldren in their yonge age shulde be  
put to good scole maysters that may and  
will byng them vp in good holy and ver-  
tuous doctryne/and godly maners that  
chyldren may learne to knowe God theyr  
creature and maker/of whom all goodnes  
doth come/to knowe the goodnes and be-  
nefittes of god towarde them to laude and  
praple God/to gyue hym thanks for his  
benefites to be obedient to father and mo-  
ther/to gyue to them all honour/nat onely  
with ourwarde gesture as bowynge their  
knees/ pottynge of theyr cappe to their pa-  
rentes/or askynge theyr blessinges or do-  
ynge theyr lawfull comaundementes/and  
beyng obedient with all glad diligence to  
do theyr parentes comaundementes/but  
also that they shulde honour theyr paren-  
tes with all deu honoure in gyuyng and  
prouydinge for them al necessities yf they  
nede/or be pore/or haue nede of the helpe  
of theyr chyldren/for so this worde honour  
is taken in the scripture nat onely for out-  
warde reuerence/but also for helpe or suffi-  
cience of liuing as Paul sheweth. 1. Timo-  
5 where he sayeth. The elders that rule  
well are worthy double honoure/they are  
they

**The fyrte chapter.**

**they that labour in the worde of god.**

2 In the lord. This worde sheweth how chyl dren shulde be obedient to theyr elders and to theyr fathers and mothers / that is to say in the lord / because the lord hathe so commaunded / and it is the wyll of the lord that chyl dren shall obey to theyr parentes / or elies in the lord / that is to say in all thynges that pleseth the lord / that is in all lawfull thynges. So chyl dren obeying theyr parentes guyng them deu honour both serue and please the lord / and these chyl dren that be disobedient to theyr parentes do dysplease and offende god.

3 For this is iuste / that the chyl dren shulde obey theyr parentes / helpe and socour their necessite guyng deu honour to them / sepyng chyl dren hathe receyued of theyr parentes theyr beyng / fode and cosse of bryngyng by when they were nat able to helpe them selfe. Therefore it is equite that they shulde helpe ther parentes

4 This is the fyrste commaundemente in promyse / to the whiche promyse of rewarde is made of longe lyfe eyther in this lyfe / or in the lyfe to come / or in bothe / as oftymes chaunceth to them that honoure their parentes in this worlde / and the contrarie is oftymes shewed / that these chyl dren

### The fyfte chapter.

Then that do nat honoure theyr parentes  
in this worlde but be disobedient to them  
comtēne / dispise and wyl nat acknowledge  
theyr father and mother / or kynnsfolke / or  
be so unkynde & unnaturall chyldren that  
despyre the death of their parentes for there  
profyte / goodes / landes / or riches / it is of  
tymes sene that these chyldren be of shorte  
lyfe in this worlde / or dye some euill death  
by some myschaunce or euill fortune cal-  
led of man / when it is the secreete wyl and  
workynge of God / whiche wyl nat suffre  
the contempte of parentes to be unpunys-  
shed in this worlde / that all chyldren might  
learne to be obedient to their parentes / to  
honoure them / and nat to comtēne or dis-  
pise them or to wyshe theyr death for any  
lucre sake / for any honoure or promotion  
or suche lyke thyng. The Apostle promys-  
seth two thyngs to these chyldren that ho-  
noure their parentes / the one is / that all  
thynges shalbe well to them / and al thyng-  
es prosperous. The other lēgth of lyfe / &  
contrary to them that dishonoureth there  
parentes threateth two thynges / that all  
thynges shalbe lyfe to them / and shortnes  
of lyfe / which thynges yf they chaunce nat  
alway in this lyfe / yet surely in the lyfe to  
come they wyl chaunce / & god wyl pfourme



### The fyrte chapter.

his promyse/for god is true in his promes  
ses and wyl performe the/eyther in this  
worlde/or in the worlde to come or elles in  
bothe. And although it is red of some chyl  
dren that disobeyed their parentes / that  
had great ryches or felicity in this worlde  
and of longe lyfe in whom thys threite of  
god had no place in this worlde/pet with  
out doubt it had place after this lyfe in  
them/or elles such disobedient chyl  
dren to theyr parentes was without all felicity  
of thore lyfe befoze god. Chyldren that do  
nat obey their parentes they offend agayst  
the lawe of nature/of equite and iustice &  
agaynst goddes lawe wyten/whiche all  
require that chyldren shulde geue deu  
noure to their fathers and mothers.

¶ And ye fathers prouoke nat your chyl  
dren to wrathe. Howe he cometh to pare  
ntes & sheweth what is their dewty to  
wardes theyr chyldren. Fathers and mo  
thers for the mooste parte eyther they are  
so tender/softe/gentle/or make to muche  
on them/or elles they are to harde / fel/cru  
el/sharpe/or frowade with them. Fewe or  
none of theyr parentes do knowe how they  
shulde order or brynge vp their chyldren /  
but eyther nature moueth them to be to te  
der ouer them / and so they make the chyl  
dren

**The fyrte chapiter.**

bien to wantonne / selfe wply froward /  
nat carynge for father or mother / ye diso-  
bedient to father and mother and so oft-  
mes it is true that Mantuane sayeth.  
Blanda patrum segnes fecit indulgentia quatos  
To muche pamperynge of fathers mak-  
eth slowe and disobedient chylde. Ther-  
fore it is trewe that Salomon saythe .  
He þ spareth the rod, he hateth the child.  
And of the contrary part there is some pa-  
rtes that kepe theyr chyliden in to much  
awe or feare of them / by whose fierynes  
hastynes / the chyliden be almoste marded  
and broughte to suche feare that they be  
without all sence and for feare they cā na-  
tell what they shulde answer or do / ye for  
feare they can nat speake one worde righte  
this thyng causeth the fierynes or rygo-  
rousnes of some to muche seuerer fathers  
towards theyr chyliden whom by awe &  
feare they thynke to make wylse / & by that  
meanes they make them starke soles / and  
without senses / as they be that be angry  
or in a fury / whiche be paste them selfe for  
ire or fury / that for a tyme they can nat tel  
what they say or do / or what is spoken to  
them / to whose madnes or fure the Apo-  
stle wyl appere to allude here whē he saith  
ye fathers prouoke nat your chyliden to  
D. 2,                      w;ath

### The fyfte chapter

Wraith/as he wold say/pe fathers by your  
hardnes or rigorusnes prouoke nat your  
chylidren to be without sense or in suche fea-  
re that they can nat tell what to say or do  
for feare. Therfor let parentes take heed  
as they bring vp theyr chylidren / & let the  
nat be so muche tendernes nor yet to much  
rigorushnes ouer theyr chylidren / bringe  
them vp in the knowledge of god / in loue  
and feare of God / in feare to breake Gods  
des commaundementes / in the loue of gods  
des worde / of the whiche the chylidren may  
learne what is the true worshyppe of god  
howe they shall truly honoure and wor-  
shyppe god / what is true vertue and holp-  
nes what workes please god beste & what  
please him nat / it pertaineth to the paren-  
tes to teache their chylidren to loue vertu/  
and to hate vyce / & to walke in vertue go  
forwarde & encrease in vertu every daye  
also to gyue to their chylidren holy exam-  
ples of lypynge / that the chylidren maye se  
in the parentes no fylthynges / vncleannes /  
nor euylnes to folowe. And also the chyl-  
idren may nat all together be without cor-  
rection / but the rod must be had sometimes  
to correcte the wantonnes of chylidren and  
there negligence to make them obediēte  
to hollesome admonitions and teachynges

### The fyrte chapter.

nor yet the rode of correction may nat be  
used to muche/leaste by to muche deturping  
the chyliden be dulled and care nat for be-  
thyng. Therfore chyliden must be orde-  
red somtyme by sayre meanes/a somtyme  
by correctyon. And it chaunceth of tymes  
that a man shal do more amongst chyliden  
with an apple then with a rod/so it becom-  
meth the parentes to brynge vp theyr chil-  
dren in learyng and in correction of the  
lorde/yt they can by them selfe/yt they can  
nat or wyl nat take the payne/then let the  
but theyr chyliden to good scolemaysters  
that can and wyl brynge them vp vertua-  
ously in good learyng and in correction  
as nere shal require to correcte theyr wa-  
tonnes or neglygence. The cause and the  
fountayne of all euyl is that chyliden and  
the youth are nat well brought vp in lea-  
ryng and sufficient chastimente/chyliden  
are brought vp in to muche tendernes/sof-  
nes/slouggynenes/ ydelnes/wantonnes/  
pyrde of mynde/and elacion of harte/and  
in arrogācy/they are taught nat to know  
god but them selfe/to know them selues  
nat euyl the chyliden of ire and of darke-  
nes by nature/but be to gentylme & lordes  
to be preferred before other/and to pserue  
them selues before other/and to contemne

### The fyrte chapiter.

other. Chyl dren are nat brought vp in the  
learnynge of the lord/as in the readynge  
of the holy scripture / & in the knowledge  
of god and of our lord Iesus Christe/but  
if they be brought vp in learning they are  
for the moſte parte brought vp in prophane  
learnynge and in the readynge of pro  
phane authoꝝ / of the whiche they maye  
learne eloquence and worldly wyſdome &  
foꝝ that ende prophane authoꝝ do ſerue /  
and nat to teache Chriſtian ſayth oꝝ ma  
ners/and as chyl dren be brought vp in  
prophane learnynge and of them learns  
prophane manners/ſo they walke in pro  
phane manners and conditions/and ſo con  
tynewe & ſhewe in theyꝝ leynge prophane  
manners and conditions/and be ſo affected  
as the gentyle authoꝝ be that they haue  
red/and foꝝme theyꝝ iudgements after the  
examples there be to many . Therefore let  
chyl dren learne eloquence & worldly wyſe  
dome of gentyle authoꝝ if they wyl/and a  
chriſtian ſayth and godly manners to order  
theyꝝ lpyng accoꝝdynge to the doctryne  
of Chriſt and of the holy ſcripture whiche  
alone teacheth ſayth / true iudgements &  
good manners . I wyl nat ſpeake of them  
that be ſo brought vp in learnynge / that  
nat onely they do nat rede the holy ſcriptu

### The syxte chapter.

ees/but rather teache other to be warre of  
holy scriptures/nat to loke on them /nat  
to study them / as thynges vnmete to loke  
on for chyldren . I wyl nat saye that  
to contemne dispise and set holy scripture  
at nought/or to regarde it nat so much as  
a prophane author/ye to haue a naturall  
hatred agaynst it / in so muche that they  
wyl nat ones vouchesafe to rede it the self  
nor yet suffer other to rede it/ and this euyl  
brynngng vp hath bene the cause / why so  
many be so loth to receyue holy scripture /  
and why they be so euyl affected in iudges  
mentes towardes the holy scripture that  
as yet scarce they can bere one to haue the  
newe Testamente in Englyshe to rede it /  
to theyr comforte and chytyng / and may  
nat bere the tructh to be preached to them  
suche hath bene theyr euyl brynngng vp  
and the smel of the liquore that was fyrst  
put in their newe Bottles . Therfore loke  
diligently ye fathers and mothers what  
liquor ye put in the newe Bottels / that ys  
in your chyldren in their yowthe for they  
wyl smel of the same liquor in theyr age  
Therfore yf any wyl haue them good / ho  
ly/vertuose & obediende to you / loke they  
be brought vp in the lernyng of holy scrip  
ture whiche alone teacheth all goodnes /

### The xvjth chapter.

true holynes/true vertue/and due obedy-  
ence to God and his commaundementes to  
father and mother and to all other accor-  
dyng. I wyl nat speake of Gentylmen-  
nes chyldre that be brought vp in pdeines  
wantonnes / in playe/in pastyme /  
in huntynge and haukyng/in rydynge/in  
kepyng of horses and dogges/in syngyng  
daunsyng/leppynge/rioryng and reuel-  
lynge/in hearynge buelent songs or ba-  
lletes/other wayes called mery songes me-  
te for a gentylman:as who shulde say the  
offyce of Gentylmen or noble men is no-  
thyngelless but to hunt and haue/to be  
idle/to take pastyme and pleasue:as who  
shulde say theyr landes & possessyous was  
gyuen for that ende. Let the rede thescryp-  
tures and they shall fynde that they be ap-  
poynted to other offices whiche requireth  
great labours & paynes/and great knowe-  
ledge yf they shal do theyr deutes as they  
shulde do/let them loke what thyng per-  
taynerh to the offyce of powers and of ma-  
gistrates/and the same thyng gentylmen  
or noble men shulde thynke it pertaynerh  
to them for they be Magistrates or rulers  
vnder the Kyng or Prince/to se Goddes  
lawe fulfilled to se peace equite & iustice be-  
kepte synne and vyce clerely put awaye .



The syete chapter.

**¶** Ye seruauntes obey your bodye  
lye maysters with feare and trem-  
blinge in synngenes of your harte  
euen as to Christ, nat wiche serupce  
onely in the eye syght as men plea-  
sers: but as the seruauntes of god  
doynge the wyll of god from the  
hart with good wyl. Thynke that  
ye serue the Lorde and nat men /  
and be sure, that what good so e-  
ner a man dothe, he shall receyue  
it agayne of the Lorde whether he  
be bonde or fre.

**¶** Howe he teacheth the offyce of serua-  
ntes / whose office is to be obedient to hys  
maister whō he serueth here in the worlde  
to haue meate drynke clothe and wages /  
or whome they serue for to learne an han-  
dye crafte to get theyr lyuynge iustly and  
truely after the tyme of their preyntysshyp  
he commaundeth all seruauntes howe some-  
euer they be seruauntes to be obedient to  
theyr maister in all laweful thynges and  
lawfull serupce / and to do hys maisteres  
maundement iustly and truely without al  
matmure

The sixte chapter.

murmutynge or grudgynge in harte or  
mynde agaynste god or his maister and to  
refuse no lawfull worke or labour that his  
Mayster wyl put hym to / yf it be suche a  
worke as seruantes hath nat ben wont to  
do / it is no shame for the seruante to do it /  
but rather dishonour to the mayster to co  
maunde it / when it maye be done by an o  
ther seruante accustomed with the same  
as they are dyuerse workes more accusto  
med to be done by men seruantes / then  
women seruantes and some other by wo  
men seruantes rather then by men seruan  
tes / The Apostle wylleth also that seruan  
tes shall haue theyr maister in honour / and  
reuerence / and haue a lowely feare to war  
des them / by the whiche feare they shulde  
be affrayed to displease their maisters nat  
only to auoyde betynge and punyshment  
of their maisters / but for loue to their ma  
sters whome for loue they wolde nat dys  
please. Here we may lerne that it is nat a  
gayng the lyberty of the Gospell to serue  
earnall maysters & men here in the worlde  
for this seruyce is the lyberty of the Lorde  
and those that do serue theyr maysters as  
they shulde do / they seruyng the may  
sters and doyng the maysters lawfull  
comandement do serue God / and do the  
comande

## The fyrte chapter.

commandement of god/as he sheweth here  
after as ye may rede.

2. In symplenes of your harte/he com-  
maundeth the seruantes to serue their may-  
sters in all symplenes of harte / without  
al crasse/falsed'gyle/delayte / froude/these  
or dissemblynge in worde or in dede/in the  
whiche fautes seruantes be oftymes gylti  
This place reproveth al those seruantes  
that deceyue theyr maysters by any gyle/  
crasse/or falsed/by dissemblynge or theste  
by brybrynge or stealyng awaye pryvely  
by maysters goodes. This place requirith  
that the servaunte be saythfull and trusty  
to their maisters/and that in no wise they  
deceyue theyr maysters eyther in worde /  
worke or dede.

3. Even as to Christe nat with scrupce  
only in the eye syght as me pleasers /but  
as seruantes of Christ he wylleth that ser-  
uantes serue their maysters with sayth-  
fulnes/trueth/dylygence/and gladnes as  
they shulde serue God/ and Jesu Christe /  
for seruantes scrupng their maisters they  
serue Jesu Christ and do the worke of god  
& are occupied in goddes scrupce/no lesse/  
ye peradventure better then they that con-  
tynually be occupied in goddes scrupce as  
it is called/for seruantes obeyng theyr may-  
sters

### The fyrte chapter.

Serues and doyng their maisters commaundement hath for the the worde of god that they worke the worke of god/ howe some-ner it be counted of men/ as if they shulde make cleane the kytchynge or keynel or any other such vyle offyce counted at theyr maisters commaundement they worke the worke of god. Therefore let nat seruauntes consider the vylnes of the worke they be commaunded to do/ but the commaundement of god that hath commaunded them to do their maisters commaundement/ and so the law fall commaundement of the maisters/ is the commaundement of god/ and seruauntes that do there commaundement do the worke of god/ and obey god so doyng. yf seruauntes knewe that they serued our lord god and byd the work of god/ when they obey their maisters and both their maisters commaundemente/ surely with more gladnes they wolde bere and suffire payne and, where somnes of their greate labours & payn they suffer beyng seruauntes/ & with more glad hart they wolde do their maisters labours and busines were the labours neuer so paynfull. Also seruauntes may nat be as eye pleasers onely/ that is in the presence of their maisters to be dyligent pfectible and do the worke of their maisters sayth  
ful

### The xijth chapter.

fully and so please their maysters Well in  
their presence and in there absence nothynge  
to be saythfull profytable ne diligente or  
care has howe they maysters worke go  
forwarde to they maysters profyte / but  
good seruantes it becometh to be diligens  
saythful and profytable in their maysters  
absence as presence / to serue their may-  
sters as they shoulde serue Iesus Christe /  
which looketh vpon them alway and seeth  
all that they do / by their gyle / crafte /  
or falsed they go aboute to deceyue theys  
maysters / all vnfaithfulnes and negligen-  
ce seruantes is here repproued and con-  
demned of the Apostle.

4 Doyng the wyll of god from the hart  
with a good wyll / it becometh seruantes  
wyllyngly and gladly with a fre hart and  
mynde to serue theys maysters and to do  
those thinges that god wylleth. wherfore  
seruantes may nat do euill at the wyll of  
their maysters for God wylleth no euill.  
And also seruantes maye nat grudge or  
murmure agaynst their maysters when  
they commaunde them to do paynesfull la-  
bours or busynes / or to wythe them euill  
to curse them or bane them / or to go with  
a dogges water noster humpnyng or min-  
nyng at the matter nat wyllyng to do  
they

### The fyrte chapter.

theyr maisters commaundement/or be such  
þ haue nede to be pyeked forwarde with  
betyng/whyppanyng/or other punyshment  
for the seruaunte whiche do hys maysters  
lawfull commaundement frely/wylling-  
ly and with gladnes.

**I** Thyngyng that ye serue the Lorde  
nat men'. This thyng maye conforte the  
seruaunte and in this seruantes maye con-  
forte them selves and reioyce/that they do-  
yng the lawfull commaundementes of their  
maysters do serue nat man but God/and  
this comfort may take away the paynfull-  
nes of theyr great labours / whiche payne-  
fulnes also may swage the rewarde that  
god hath promysed to gyue to faythful ser-  
uantes. And feare unfaythfull and euyl  
seruantes the payne thretened to euyl ser-  
uantes/so theyr is a rewarde promysed to  
good seruantes and a payne to euyl ser-  
uantes / whiche god wyl gyue when he  
seyth his tyme.

**A**nd ye maysters do euen the  
same vnto them puttyng away  
threatnynges, and know that euē  
your mayster also is in heuen, ney-  
ther is there any respecte of perso-  
nes with hym.

### The fyrte chapter.

Here be sheweth the office of maisters to theyr seruauntes/sayeng. It is the office of the mayster to shewe hi selfe meke and gentle to his seruauntes whom they suffer nat to wante necessities neyther to wante meate ne clothe/nat to cuttate the with great hardnes/fearlnes-oz cruelties nat to lay great burdiges vpon theyr backes/oz to put them to insufferable labours and paynes/but that the maysters shulde thynke theyr seruauntes to be men made to the symilitude of god / redeemed by the precious bloude of Christe to be heyres and inheritousers of the kyngdome of heauen as wel as they. specially let maysters so order them selves towards theyr seruauntes and be so lounge/so kynde/so gentle/that of theyr seruantes they may be more loued then dreb/do mo: for theyr loue then for feare/oz for pryfite.

2 Puttynge away threatnynges /the lord commaundeth the maysters nat onely to put away betynges/and punysshementes/but also all cruell threatnynges feares and fell wordes whiche maketh the seruantes ostymes to runne away and forsake his maister contrary to the lawe of God This place reproveth feares/fell and cruell maysters & frowarde to theyr seruauntes /  
that



### The fyfte chapter.

that threate greate and greuous plages / & punysshementes thynkyng they shall do moze with rough & rpgorous meanes thd with lounge wordes and gentle saycons but such stowarde maisters deceyue thd felte / for gentylnes wyl do moze with an honest seruant and with hym that feareth god then any rough wordes or rpgorous maners / for there be fewe seruauntes that be amended by buncpyng beatyng or othet greuouse punysshement. yf he nede mu che punysshement it is token he is an, es uyll seruant / and lytyll regardeth his pro: fyte or his Maysters profyte honestye or worshyppe.

3 And knowe that youre Mayster it is heuen / he sheweth the cause why maysters shulde entreat they: seruauntes gently & remyt to them plages / punysshementes and threathynages / because god the father which is in heauē is the Lorde of the seruauntes as well as he is of the maysters and wyl make the seruauntes equall with the maysters in Heauen / for God dothe nat regarde psonnes of men / whether they be maysters or seruauntes / but taketh at every mannes office and deuty / and whom he fyndeth hath done they: office & deuty well he wyl rewarde them with a greate rewarde

**The Epistle of Paul.**

ward and whom he spareth negligent  
in his office: his sin shall be counted  
punishment wherby they be manifestly  
condemned.

**I** Finally my brethren be strong  
in the Lord and in the power of  
his myght / put on the armour of  
God / that ye maye stande stedfaste  
agaynst the crafty assautes of the  
deuill / for we wrestle nat agaynst  
fleshe and bloude / but agaynst eu  
le agaynst power, namely agaynst  
the rulers of the worlde of the dar  
kenes of this worlde / agaynst  
the spyytes of wyckednes vnder  
the Heauen.

**T**he Apostle here before hath exhorte  
d men to the vnite of the spirite / to peack  
to concorde and hath shewed certayne de  
grees howe they shall lyue in their state  
to their deuty / as what is the duty of the  
wyfe to the husbande / and of the husbande  
to the wyfe / of the chyldren to their parente  
ies / and of the parentes to theyr chyldren  
of the seruantes to their maysters / and of

**¶**

**maisters**

**The fyfte chapter.**

maisters to their seruantes. - Soine be  
the meth that those that my lyue after the  
rule described to them of Paul / shal mye  
they shall haue enemyes and temptacions  
of the deuyl whome they must resist and  
ouercome / and here be sheweth what ar-  
mour they must haue to fyght agaynst  
enemyes / and by what weapons they shal  
ouercome enemyes. Therefore he commaun-  
deth them to be strong nat in them selfe in  
their owne myghtes or powers, but in the  
lorde and in the powers of the lorde by the  
whiche the enemyes shalbe ouercommed.  
yf we be stronge in the Lorde we neede nat  
to feare enemyes / for the Lorde is stronge  
ynoughe to ouercome enemyes and all ad-  
uersaries / and we by him / for he hath cure  
of vs and wyl defende vs from enemyes.  
yf we trust in him

2. But on the armour of God / that ye  
may stande stedfast agaynst the crafty  
assaultes of the deuyl. In these wordes he  
sheweth with what weapons we shalbe ar-  
med that we maye stande stedfast and sure  
agaynst the assaultes and craftes of the  
deuyl and to ouercome him and his tem-  
ptacions put away / by the whiche he tem-  
teth vs / as by carnall pleasure of the flethe  
by couetousnes of ryches or of desyres of  
worldly

The lytle chapter.

Wherby honoures by (breakeyng or leake  
of the wallis or losse of goodes favour or  
promission by the which he meanes the de-  
uyll blis to plucke men from god and fro  
his worke. This armour by the which we  
shall resiste the deuyll and his temptation/  
is war by the light of the holy candle ha-  
uowed or candlemasse day / by sprinklyng  
of holy water by the rynyng of the ho-  
lyest great bell / by hauyng on their body  
a croce made on y<sup>e</sup> assoudaye and Agn<sup>o</sup> dei  
called. The lorde lacy aboute this weeke  
he going to religion inuented by man / by  
takynge this habite or that habite of re-  
ligion in this place or in that place / by his  
tyng on withyn walles and neuer to come  
out agayne as the deuyll coulde nat come  
wthin suche walles / or by eatyng of lythe  
allmay and neuer fleshe. These be nat the  
armoure that the Angelle byddethe to put  
on to resiste the deuyll / but he byde-  
deth put on the armour of god / that is the  
worde of god by the which the deuyll is re-  
sisted & ouercommed / and al his craftes &  
stratagies be made vayne. By this armour  
Chyche our came the deuyll. Math. 4.  
to trache us with what armour we shoulde  
fght agaynst the deuyll / and howe to  
ouertome hym and all his temptacions &

**The fyfte Chapter.**

hepe vs safe from all vices, and peccat of the  
temptations of the deuyl.

For we wylle nat agaynste fleſhe and  
bloud / and ſo furth as he ſhalde ſaye we  
muſt nat onely fyght agaynſte the ſentira-  
tions of the fleſhe and of the world / but  
alſo agaynſte more cruel aduerſaries then  
theſe be as agaynſt the deuyl, wycked ſpi-  
rites and all other powers. And here the  
Apoſtle ſpke a valiant and a prudent cap-  
taine of warre exhorteth his ſolders to be  
of good cheere and to feare nothyng the  
enemies althoughe they be feare / cruelly  
crafty in fyghtyng / haue great polycy / in  
gynes and experience in fyghtyng / be o-  
peneth all they craft and ſottelyte / they  
feare cruelnes / and they bolde all ſortes /  
that his ſolders might knowe they aduer-  
ſaries craft / and kyll them in theyr own  
turne / and beware of theyr malice / he in-  
courages them to fyght agaynſt the deuyl  
and gyueth them armour to fyght agaynſt  
him / and moueth them to fyght like val-  
iant ſolders / and in no wyſe to ſpyke of  
gyue place / and he ſheweth they enemies  
agaynſt who they ſhalde fyght they might  
and power / their fearfulnes and cruelnes /  
they be nat reſtyed manfully with the  
wyrd and helpe of god / by the whiche all

### The fygth chapter

these aduersaries he hath overcome.  
And he speaketh after his maner / strange  
enemies to man to flethe and broude / eac  
hall nott be overcome / and lures / to a sup of  
suppl men persecution of the true / and  
the malice of men agreed up by the deuyll  
to bring men from god to deny his trueth  
but these enemies be nothyng if they be  
compared with the deuyll and his powers /  
wyched spirites and syndes whiche as it  
apperech hath here diuerse names. of the  
duetye of their offices that they do here  
in the ayte to batte men / they be called po  
wers / rulers of darkenes / of this worlde /  
spirites of wychednes / by the whiche be  
meanech nothyng elles but that Peter  
sayeth. 1. Pe. 5. Our aduersary the deuyll  
goeth aboute as a rampynge lion sekynge  
whom he may byt and deuoure by all mea  
nes and crafte / but resyste hym with the  
armour of god / and he shall be overcome.  
med.

**¶** For this cause take ye the ar  
mour of god that ye maye be able  
to resyste in the euill day and stan  
de perspte in all thynges. Stande  
therfoze and pour loynes girded  
aboute

**THE FIRST CHAPTER.**

abounde with the truth hanging on  
the open place of righteousnes / a  
shoe upon your feet with the gos-  
pell of peace, that ye may be pre-  
pared. About all thynges take  
holde of the helpe of earth where  
with ye may quensche the synners  
of the wycked / and take the  
met of saluacion, and the sword  
of the spirite, whiche is the worde  
of God.

**T**he Apostle moueth every churman  
man to take the armour of god upon hym  
and to fight strongly agaynst the devyll  
or elles he shal be kylled and deuoured of  
the devyll / whiche is so cruel a tyrant that  
he saucth none whome he maye overcom-  
me / kylle and deuoure / there is no mercy at  
his hande / and he wyl kyl all that do not  
resyst him / it helpeth us to submyt hym  
selfe to the devylls gentlenes & he take pri-  
soner with the devylls mayesty. But all  
suche towarde he wyl vouchenge kylle &  
deuoure. Therefore the Apostle exhorteth  
every one to fight manfully agaynst the  
devyll / and gyve no place to hym / and to  
do as



### The first chapter.

So as halp ante sagers that thou hast to  
be overcome but to overcome they put  
on their armour / they are ready to fight /  
with boldnes they helpe themselves be-  
fore their enemyes ready to fight and had  
to give place to they; aduersaries / they  
will do all thynges that they may assay  
they; enemyes / and make them to fle and  
give backe / to overcome them that they  
may have victory over their enemyes and  
laude and praise of the victorie / and triumph  
in glories.

2. Before the Apostle vied a metaphore  
of sagers for to fight / now he girtht for  
warres in the same similitude & teacheth  
what we muste christen men muste haue  
to resiste the deuill and his temptations /  
tunnall concupiscences lustes / and desyres  
of the worlde. And for he helped that a  
christiane man may not be ydle / or sleepe in  
himselfe / but to be alwayes as a sager re-  
dy to fight agaynst the deuill and carnall  
lustes / and neuer to give place to the de-  
uill but resist hym alwayes in the daye of  
tynell / that is when the deuill moueth to e-  
uill by his temptations by carnall lustes &  
worldly desyres / and stande sure & be not  
overcomen by his temptations. They can not  
stande sure by themselves / whiche do not

### The first chapter

despise the devyll nor fight with him/ but  
wyl be over thowme at the last meeting  
at temptation/ and give place to the devyll  
and obey him/ such the devyll hitherto and  
daunteth/ for he is campeing from and  
sheth whom he may deuour.

The first with holme men shulde stande  
gaynst the devyll without perill/ a holme  
they shulde arme them selfe/ and what ar-  
mour is to be put on euery parte that the  
devyll may fynde no parte naked or unar-  
med/ where he may pearce. In this dar-  
the se that go to batell they haue the ma-  
ner of weapons/ or armour/ some armour  
they haue to couer theyr bodye/ some to  
fight with all/ and some to beate of stro-  
kes far from the body. Rogers were wyl  
in batell to arme them selfe with a gyrdle  
of mayle about their bely and loynes/ and  
a breste plate an helmet and armour on  
theyr legges/ so that no parte was unar-  
med/ no place could be hurt by weapons  
So in a christiane warre agaynst the de-  
uyll and his temptations it becommeth a  
christiane man to be armed with the ar-  
mour/ to kepe of strokes & woundes. If  
it becommeth christen men to be gyrded  
with the gyrdle of truth/ that in thowme  
they be lesen and despised of the stryker

### The fyfte chapter.

the flesh and to mortifie them / as saynte  
paul doth exhorde. Galio. 5. sayeng. Whor  
tifie your earthly members / that is adul  
tery / fornication / viciennes / carnall lustes  
after the fleshe / conetoulces / and such like  
that bynge to deeth. They are called in  
scripture to haue their lynes guided by  
the truely / that hath truly & vnlawfully  
quashed and mortified the concupiscence  
of the fleshe whiche reigneth in the lynes  
(as authors do wyttie) and nat after the  
maner of hypocrites / whiche lye them  
selves to be chaste outwardely / & be in hart  
and mynde fylthy and soule adulterers / oue  
ly absteynyng from outward adulterye  
for feare of punishment and shame of the  
worlde / and such theye is: many in the  
worlde that knowe not of the spiritualite  
whiche rather for shame of the worlde and  
worldly punishment / then for feare of god  
eternall payne & damnation doth abste  
yne fro the outward acte as dede of adu  
ltery which be no lesse adulterers before god  
thē be these that commit actual adultery.  
Also there is to be noted that first he holde  
the gyde put awaye adulterye and carnal  
lustes and despres / and after them other  
vices that be nat so vye vs. For such is  
that theye to be put awaye and eschewed

# The fyfte chapter

that is moſt neceſſary to vs. Therefore conſider  
 piſſence of the fleſhe is to be put away and  
 mortified before al other vices and ſpennes  
 4. Take on the breaſt plate of righteouſneſſe / the breaſt muſt be armed with iuſtice /  
 whiche is the breaſt plate of a chriſtiane by  
 the whiche that is good is given to euer  
 man and to god that is due to God true  
 iuſtice gruethe only to Chriſt for reconcili  
 cilation / redemption / iuſtification / ſorga  
 uenes of ſinne and our lyfe / our liſſe / our  
 and all that is good / it gruethe to God as  
 the author of all goodnes / and nat to be  
 to any worthes or merites / true iuſtice ſereth  
 nat other meenes goodes / nat hepeſh  
 thynges that he has his / but gruethe to e  
 uery one that is iuſte and right. And as a  
 breaſt plate do couer and defende the breaſt  
 ſo dothe iuſtice kepe and defende the beſt  
 from all daunger and perill of the deuyll  
 ſuffereth no euyl to enter the beſt. When  
 iuſtice putteth a way al gyle / fraude / theſe  
 lyeng / ſtealyng / craft / deceyte and al o  
 ther crafty wayes and diſſeithunges wher  
 by other be deceyued this / iuſtice wyl nat  
 ſuffer vs to aſcrybe to our ſelfe theſe thyng  
 es that be nat ours / or to attribute to he  
 that pertaineth to Jeſu Chriſt. y. And ſay  
 y. We wolde we ſhulde be done with the  
 goſpell of peace / we wolde we ſhulde be

### The fyfte chapter.

to receyue the gospell & haue byngeth peace  
for and quynes to our conscience and to  
have an hearty desire to be holie for our Tegger  
and to be with us that we shoulde mo-  
re our carnall affections and desyres/  
that we shall not desyre carnall thynges/  
but only thynges as the gospel of peace  
for the kingdom of heauen and for euell  
byng. There be about to defende the be-  
lyng that no darte wounde it.

Agayne all thynges take the helde of  
sapyng. Sayth is the armour that defendeth  
not onely the heade / but also it defendeth  
the whole body / as a buckler defendeth me  
from dartes of theyr enemyes / so sayth de-  
scendeth men from temptations of the deuyll  
and his assaults. The deuyll casteth his  
fyre brandes and dartes agaynst vs inten-  
dyng to pearce and wounde vs with the /  
he throweth at vs his fyre dartes of dyf-  
fydente / of carnall desyres and pleasures /  
when he casteth before our eyes synne and  
the pleasure in synne / and by such pleasing  
bandes draweth vs to synne / but all the  
realis fyre dartes / by the which we be mo-  
ned and set on fyre to synne / true sayth do  
quene and put them cleere out / and ma-  
keth vs safe without hurt of them / of such  
synne is sayth / which is a sure armour to  
be safe without hurt of them.

### The fiftie chapter.

beare of strokes & wyl not suffer any hurt  
of the deuyll to wounde vs.

7 Take the helmet of saluacion that is  
take Iesus Christ your head for your hel-  
met to defende you/ and haue true hope in  
him & put all your care in god / for he hath  
care for you/ and these that beleue in hym  
he wyl defende and save them and make  
them to over come the deuyll and all his  
temptations/ so by true sayn and sure hope  
in god/ is our enemy the deuyll put away  
and his temptations do nat hurt or hurte  
vs.

8 Take also the Swerde of the spyrte/  
whiche is the worde of god/ & the armour  
to invade our enemy the deuyll/ by the whi-  
che the deuyll is put away and expelled/  
wounded and kyled. Here we may learne  
how necessary is the worde of god to fight  
agaynst the deuyll to invade hym/ and to  
expelle hym/ & the worde of god is so muche  
sayn to fight agaynst the deuyll/ that the  
deuyll is not overcome nor once overcome  
but by the worde of god/ as the whiche he  
is nat able to stande/ but is overcome with  
hym at the fyrste/ and all the temptations  
of the deuyll is expelled by the word of god  
only. yf the worde of god be so necessary a  
thyng to expelle the deuyll and all his te-  
mptations

**The fyrte chapter.**

sons/ and by no other way the deuyl is  
expelled / nor his temptations put away. I  
pray you what haue they done that haue  
banned laymen and laye women frome  
the worke of god/ and kept them so longe  
from it/ perswading to the vnlerned/ that  
it was unlawfull ne expediente for them  
to reade the holy scripture/ to haue the word  
of god to fyght agaynst the deuyl and by  
it to dyue away the deuyl/ and to resyste  
vnto the deuylles temptations. I praye  
you. Iudge you now/ of whose party haue  
these men ben of goddes party/ or of the  
deuyls party: that hath depyured christi-  
ans of their armour by the whiche they  
might resyste and ouercome the deuyl/ is  
was no great meruail if we were broughte  
in greate darkenes and blyndnes and the  
deuyl to haue had greate rule and pow-  
er ouer vs/ and vs sure bounde in his chey-  
nes/ when we had no weapons to fyght a-  
gaynst him/ neither to kepe out his fire bat-  
tes/ nor yet weapons to smyte him agayn.  
And yet these that did take away from vs  
our lawfull armour that is the holy scrip-  
ture/ by the whiche onely the deuyl is  
ouercommed/ they byd perswade them to be  
out of feildes/ & to spoyle vs of our armour  
to be for our prospe/ as who shal say the  
deuyl





### The first chapter

Some christen princes and rulers the  
holer of temporall swerde as the Anabap-  
tytes thynke / and saye / which to thynke  
theyng and sayeng do haue thynke euill  
for euill. For christiane princes and hon-  
gers and rulers may vse the temporall swerde  
vpon malefactours and euill doers / to cor-  
recte them / to puny the them / yf to puny the  
them with temporall death to feare other  
frome doyng euill / yf nat for loue of god  
and of heauenly rewardes yf for feare of pu-  
nyment / as saynt Paule playnely shew-  
eth to the Romanys. 13. sayenge. The ru-  
lers beare nat the swerde without a cause  
and that princes are to be feared of them  
that do euill. The Anabaptytes are wor-  
thy to be rephours that abuse this place of  
Paule to proue their error and veryse /  
sayenge that christen men shulde vse none  
other swerde then the worde of God / and  
that it is nat lawfull for christen princes  
to vse a secular or a temporall swerde by  
the which error they denye powers and  
lawfull rulers ordained of God to puny  
the malefactours and euill doers as ma-  
nyfently is wypte. Rom. 13. 1. 1. Pe. 2. These  
Anabaptytes in this poynt shewe they  
blindnes and ignorance in scripture / and  
take awaye all other al chimon belies a  
quietnes

### The fyfte chapter.

quietnes in the worlde. In that they have  
 byr poweres/and lawfull rulers ordinated  
 of god/for the comon wealch/and sake/for  
 them authorite to punyſhe by the tempo-  
 rall ſwerde malefactours/and troubleſers  
 of the comon wealch and peace/whaſ miſ-  
 cheiſe ſhulde nat be yf there were no rulers  
 none to punyſhe malefactours: what pea-  
 ce: what quietnes ſhulde be: ſurely none at  
 all: who ſhulde lye in his houſe ſure frome  
 theues and murderers: who ſhulde kepe  
 his goodes in ſauegard: who ſhulde wal-  
 ke by the waye or by the ſtrete ſure of his  
 lyfe: ye who ſhulde nat be kylled at hye  
 owne doore/within his owne houſe: yf there  
 were no rulers to punyſhe malefactours  
 with the tempoꝛall ſwerde: ſurely none  
 ſhulde be in peace/quietnes/ſaſſe of hye ly-  
 fe. Therefore let theſe Anabaptyſtes reade  
 the. 13. Chapter to the Romanes/ & they  
 ſhall clerely ſe that ſaynte Paule condem-  
 neth their hereſy as a damnable hereſy/ &  
 very hurtfull for the comon wealch/peace  
 & quietnes. And as for this place/of ſaynte  
 Paule maketh nothyng for the Anabap-  
 tyſtes. For ſaynte Paule here ſpeaketh of  
 weapons that chryſtians ſhulde uſe to fyght  
 againſt the deuyl/and his temptations and  
 that of weapons whereby ſeculer rulers ſhuld  
 punyſhe

**The fyfte chapter.**

punp the malefactoris / euyl doers / euyl  
sapers to leaue all other from euyl doyngs  
and euyl sayenge.

¶ And pray alwayes with all ma-  
ner of prayer and supplicacyon in  
the spirite, and watche thereunto  
with al instaunce and supplicacy-  
on for all sayntes and for me, that  
the worde maye be giuen me, that  
I maye open my mouth boldly to  
utter the secretes of the Gospell  
whereof I am a messenger in bod-  
des, that I may speake therein fre-  
ly, as it becometh me to speake.

¶ The Apostle hathe shewed them wit h  
what armour they shulde fyghe agaynst  
the deuyl. Howe he sheweth / howe they  
shulde get this spiritual armour / and of  
whome it muste be required and gotten  
by what meanes / he sayeth it muste be de-  
sired of god the father and obtayned of hi  
by meke supplicacyon and prayer for Je-  
sus Christes sake / and for none other sake  
that all prayse and thanke myght be gy-  
ue to god alone for it / and he sheweth that  
we muste oftymes pray in the spiryte for

## The first chapter.

This chapter is of diligent & fervent prayer  
 frequently by prayer of god the comfort  
 1 He desireth all sayntes that is all say-  
 tfull christen livers to pray for hi. In the  
 which he teacheth vs to desire them that  
 be on lyue to pray to god for vs/ as he de-  
 sired those Ephesians to pray for hi to god  
 3 For what thinge Paule byd pray and  
 desired these Ephesians to pray for him/  
 he sheweth that it was/ that god wolde o-  
 pen his mouth that he myght speake the  
 worde of god frely with boldenes & with-  
 out all feare/ and that he myght make o-  
 pen to all men the gospell whiche he prea-  
 ched for whose sake he was in prysoun and  
 in theynes as appereth. Finally he desi-  
 red that he myght speake the gospell as if  
 byd become hym to speake / and in this  
 saynt Paule giveth example to all prea-  
 chers earnestly and fervently to desire of  
 god these thynges that God wolde open  
 their mouth / that they myght speake fre-  
 ly the worde nat of mā but of god / & that  
 they might speake goddes worde frely & a-  
 help & without al feare of man cōtemnyng  
 al effectyon or persecutyō for goddes wor-  
 de/ that they might nat dissable i the word  
 of god for pleasure or dyspleasure of man.  
 Also learne in Paule that he preferred the  
fre

The sixte chapter.

fre preachinge of goddes worde about  
his deliuerance out of prison, to teach vs  
to doe such the lyke: & nat to care for our selfe  
is by his goddes worde be promoted

But that ye maye also knowe  
what case I am in, and what I do  
Tychicus my dere brother and fay  
thful mynister in the Lorde shall  
telle you all. whom I haue sent  
vnto you for the same cause that ye  
myght knowe what case I stand in  
and that ye might comfort your hart  
These thynges was for the eternall sal  
uation of these Ephesiāns / the Apostle sent  
the by wysing. These thynges that pertained  
to him selfe & his case he was in / he wrote  
not the / but lest the to be shewed by a fay  
thful messenger called Tychicus a saythfull  
ministre to Paul in prison / which shuld cer  
tify these Ephesiāns of al thynges concerninge  
Paul / which shuld comforte their hart / be  
cynge the lorde to be presente with Paule  
in prison / & glad in the lorde / patiently sa  
kinge his affection / & also that more glory  
was giuen to god and the worde of God  
more promoted by Pauls prisonment / the

The fyrte chapiter.

¶ If he shulde haue ben out of prison / & that  
fewe or none byd hym fro the gospel  
by reason of his affliction or imprisonment  
ye y<sup>e</sup> many did receyue y<sup>e</sup> gospel vnfained  
ly seig bys patience & constancy in bys afflic-  
tyons / these thynges with diuerse other he  
lette to be helped by Tichicus a saythfull  
messenger whō he greatly comendeth / by  
whō he set this Epistle to these Ephesiāns  
Peace be vnto the brethren, & loue  
with sayth fro god y<sup>e</sup> father & from  
the lord Iesu Christ, Grace be to  
all them that loue oure Lord Ie-  
sus Christ vnfaynedly. Amen.  
¶ Nowe he makes an ende of hys Epistle &  
desireth peace / charity / sayth grace & the fa-  
uer of god to all thē that loue oure lord Je-  
su christ vnfaynedly / to god be al honour &  
glory worlde without ende. Amen.

¶ FINIS.

¶ Sent from Rome to the Ephesi-  
ans by tichicus.

¶ Printed at london  
by me Robert Redman.

Cum privilegio ad im-  
primendum solum.



bat  
pell  
nepa  
ned  
llie  
r be  
full  
/ by  
stas  
oue  
om  
e w  
Je-  
en,  
ele o  
ne fa  
Je-  
uc o

fi.

on